



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





60004292



**TION**

**NESS**

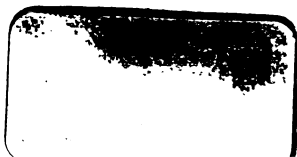




6000429210

34.

366.



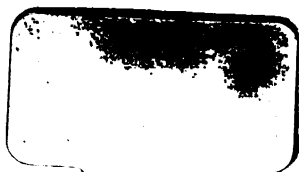




6000429210

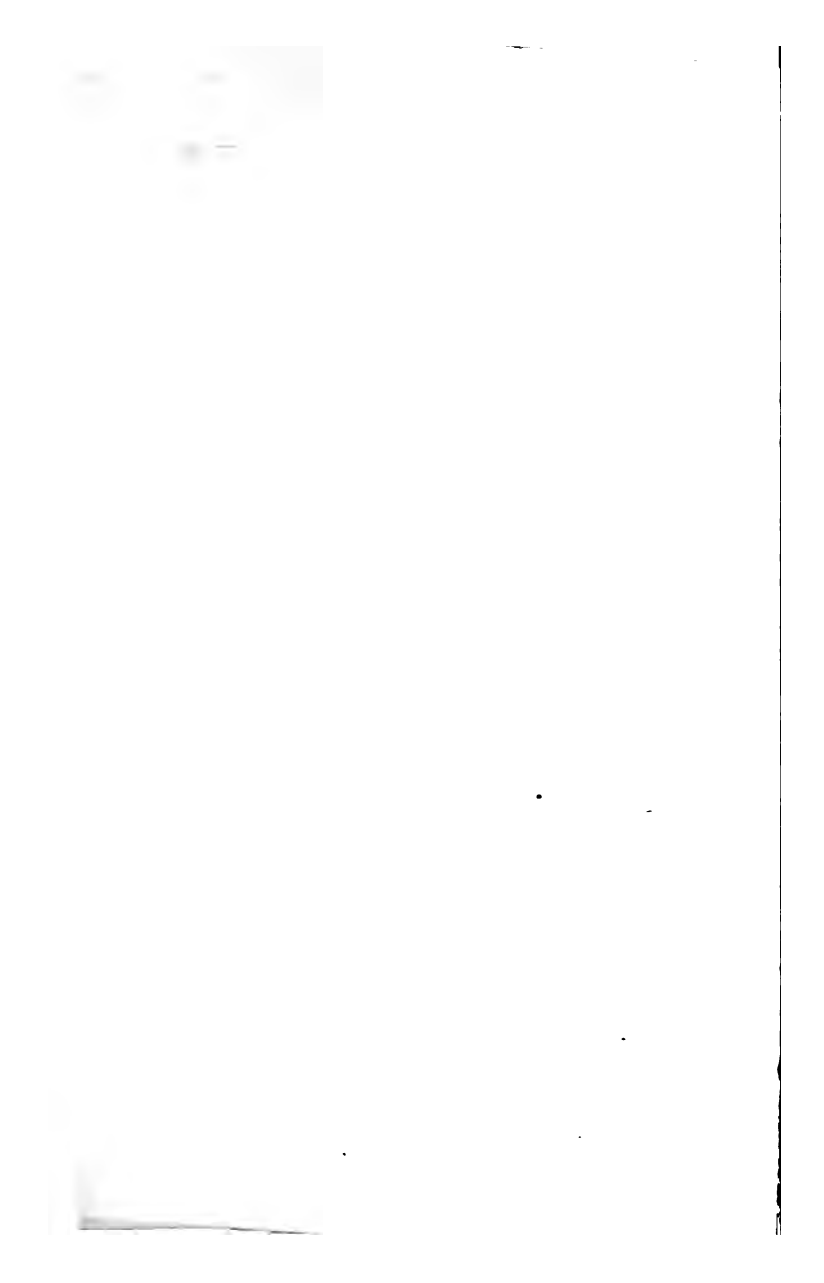
34.

366.

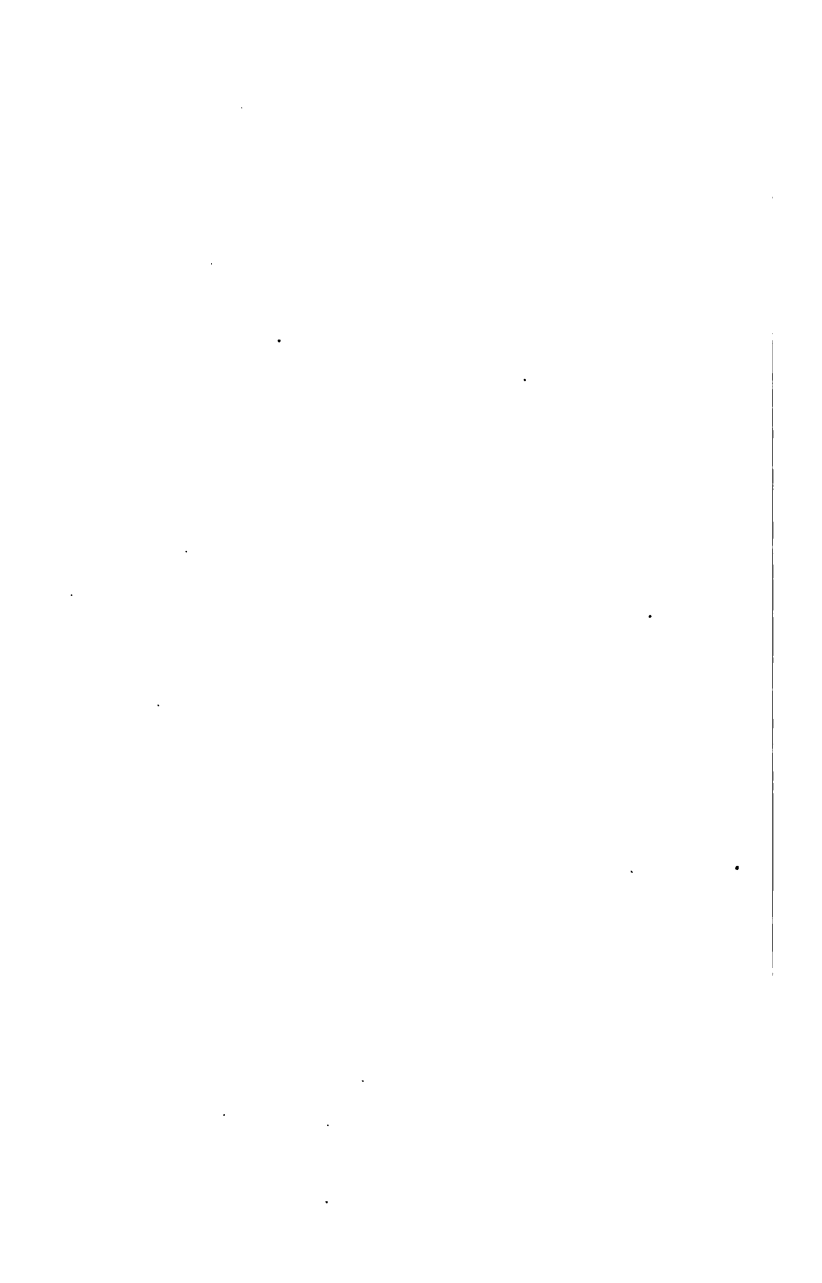








**A DISSERTATION**  
**ON**  
**THE REASONABLENESS**  
**OF**  
**CHRISTIANITY.**



A  
**DISSERTATION**  
ON  
**THE REASONABLENESS**  
OF  
**CHRISTIANITY.**



27

BY THE  
**REV. JOHN WILSON, A.M.,**  
MINISTER OF IRVINE.

**EDINBURGH:**  
PRINTED FOR OLIVER & BOYD;  
SIMPKIN & MARSHALL, LONDON; AND DAVID  
ROBERTSON, GLASGOW.

**MDCCCXXXIV.**

366.

Printed by Oliver & Boyd,  
Tweeddale Court, High Street, Edinburgh.

TO THE  
REV. ROBERT SMITH,  
MINISTER OF OLD ABERDEEN.

---

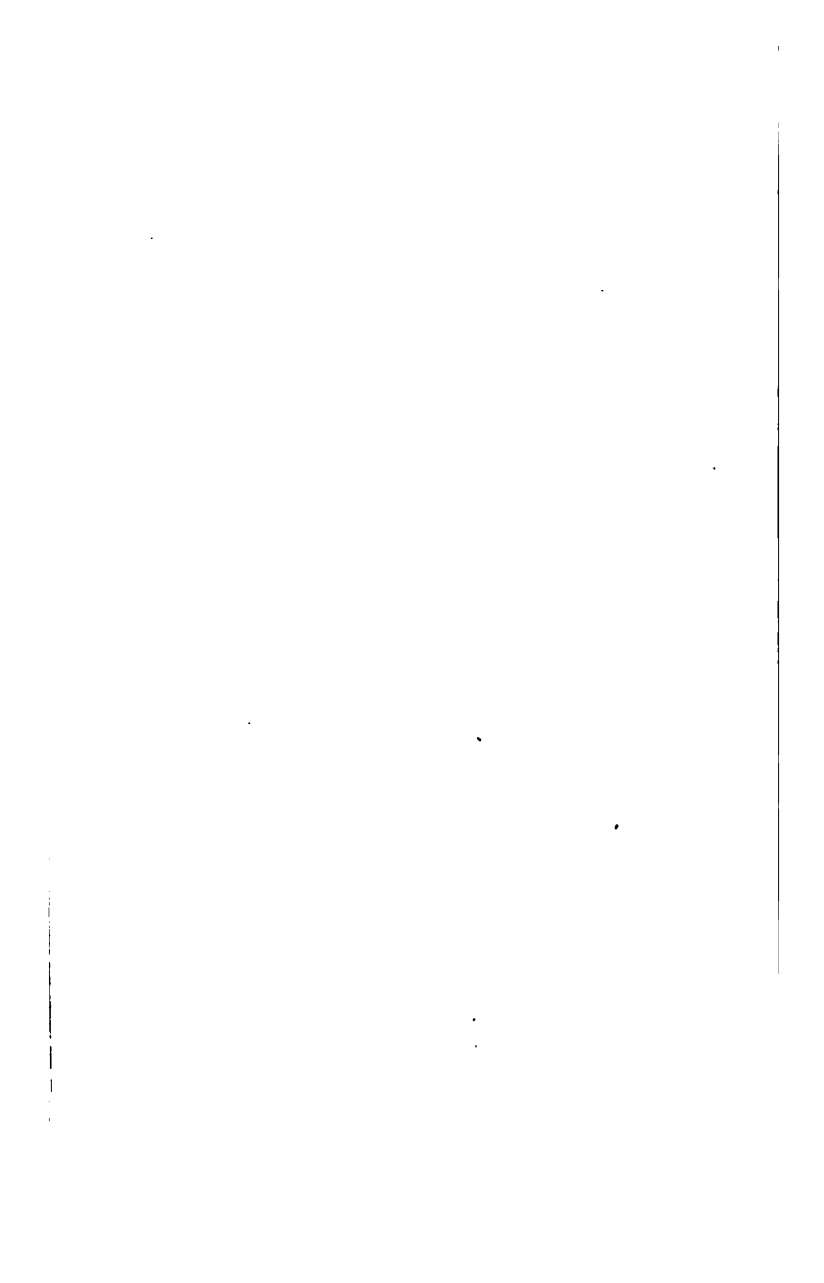
MY DEAR SIR,

I TAKE the liberty of prefixing your name to the following Work; because, whilst you are a master of moral reasoning, your feelings of friendship for the Author will induce you to consider it with every possible indulgence. You will accept of the Inscription, as an humble testimony to the estimation in which your talents and character are held; and of the warm gratitude with which the favours you have conferred, are remembered and acknowledged by,

MY DEAR SIR,

Your obliged and faithful friend,

JOHN WILSON.

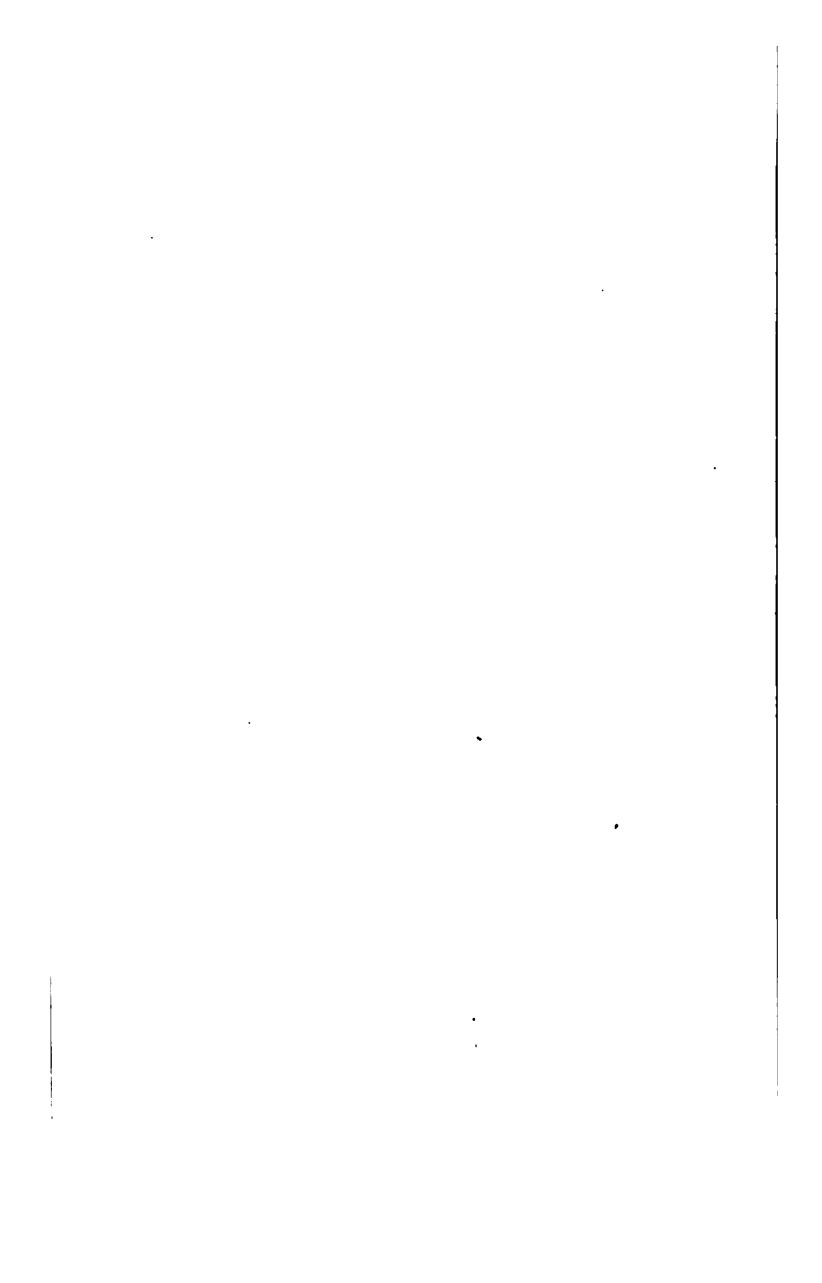


## PREFACE.

---

MR LOCKE published a treatise on the Reasonableness of Christianity, in which it was his purpose to defend what may be called the outworks of our religion. This he has done with the cogency which was to be expected from his mental power. In the prosecution of this design he did not deem it necessary to record his opinion concerning the nature and importance of the atonement, as satisfactory to the rectoral honour of God, in the pardon and acceptance of a sinner for the sake of Christ. From his omission in this respect, it was inferred by Unitarians and others of his day, that the leanings of Mr Locke were towards Socinianism. But, in the vindication of his treatise, that great man reminded his opponents, that his design did not lead him to consider the peculiarities of our faith in this respect; and he repelled their charge by stating,





## PREFACE.

---

MR LOCKE published a treatise on the Reasonableness of Christianity, in which it was his purpose to defend what may be called the outworks of our religion. This he has done with the cogency which was to be expected from his mental power. In the prosecution of this design he did not deem it necessary to record his opinion concerning the nature and importance of the atonement, as satisfactory to the rectoral honour of God, in the pardon and acceptance of a sinner for the sake of Christ. From his omission in this respect, it was inferred by Unitarians and others of his day, that the leanings of Mr Locke were towards Socinianism. But, in the vindication of his treatise, that great man reminded his opponents, that his design did not lead him to consider the peculiarities of our faith in this respect; and he repelled their charge by stating,

that he had set down as much as his argument required, and was no Socinian.

I am called upon to be more explicit in the following Dissertation on the Reasonableness of Christianity ; for, my purpose is to unfold the essential doctrines of our religion, but only in one point of view. It is to abate prejudice, remove misconception, and confirm belief, by endeavouring to prove the consistency of these doctrines with great and universal principles, which are recognised by every sound Theist, in the ordinary administration of the world. Persuaded, as I am, that the moral providence and spiritual government of God constitute one consummate whole, I would fain become instrumental in confirming the coherence of every man's faith, in this great and important truth.

With this object in view, it was not necessary that I should trace the doctrines of the Gospel in all their ramifications ; but my illustrations, I hope, will be found sufficient to show their nature, and establish their Scriptural authority. Neither was it requisite to enter upon collateral subjects, which branch out into the external evi-

dence of our faith ; to evince, for example, that the advantages of revelation are distributed partially in the mean time, as are the advantages of climate, situation, and fertility ; but, my endeavour has been to condense as closely, and exhibit as clearly as I could, the more important considerations which bear directly upon the point, to which I would turn the attention of the reader.

It is in vain, perhaps, to promise novelty on a subject connected with the internal evidence of our religion ; and yet, I am not aware that the view which I have endeavoured to open up of the Reasonableness of Christianity, has been taken in all its parts by any preceding writer. This, however, may have been done unknown to me, for, since some of the following sheets were printed, I have seen a reference to the same train of thought in Dr Wardlaw's excellent and seasonable exposition of " Christian Ethics." In a passage which I shall now submit to the reader, he recommends the consideration of Christianity in the very aspect in which I have endeavoured to present it, faintly indeed, to the notice of my fellow Christians.

“ In a former discourse I had occasion to show you, what a perfect harmony there is between the existing facts of God’s providential administration towards our world, and the representation given in the Scriptures of its condition as a fallen world ; how precisely the mingled state of suffering and enjoyment, of curse and blessing, which every where presents itself to the view of even the most superficial observer, corresponds with what he might, *a priori*, have anticipated under the superintendence of a being, who, though justly offended, still retained the benignity of his nature ; the calamities and sufferings of mankind being the judicial visitations of his just displeasure against sin, while the variety and profusion of good enjoyed, are the manifestations of lingering compassion for sinners,—the compassion of a Being, who, in wrath remembered mercy. While in this way the eternal principles of moral rectitude in Deity, the ‘ light’ and ‘ love’ of the Divine nature are made apparent in his providential administration, there is a further harmony, no less beautiful and interesting, between this manifestation of them, and

that still higher one which it is the special purpose of revelation to make known. This harmony forms a delightful field of meditative contemplation ; and, while it delights, it profits : it supplies conviction of most important truths, and especially of the identity of the God of providence and the God of redemption,—of the God of nature and the God of revelation. The harmony of design and operation in the universe, is one of the arguments usually and satisfactorily urged in support of the great doctrine of the *Divine Unity*. In surveying and investigating the works of nature, in all parts of the world, it is finely remarked by Dr Paley,—‘ We never get amongst such original or totally different modes of existence, as to indicate that we are come into the province of a different Creator, or under the direction of a different will. The same order of things attends us wherever we go.’ Now, it has often occurred to me, that this mode of reasoning might be carried out a little farther, on a principle similar to that on which Bishop Butler has constructed his admirable ‘ *Analogy*.’ If the discovery, in every department of nature, of the

same great principles of operation, satisfactorily proves the whole to have been the contrivance and the work of one mind. If, in traversing the universe, we have every where the marks of identity in the creating and superintending intellect, so as 'never to feel that we are come into the province of a different Creator, or under the direction of a different will;' let us take another step; let us pass from nature and providence to revelation, and try whether we do not still trace marks of the same identity,—indications, no less striking and satisfactory, that the discoveries of the Gospel come from the same Being who framed and governs the universe, and especially who conducts the providential administration of our own world. It is quite obvious that there must be a harmony between the lessons of nature and providence, and the lessons of revelation. If they come from the same God, they cannot be at variance. If they relate to the procedure of the same God, the plans and acts ascribed to him in the latter, cannot fail to be in accordance with the principles of character which are shown to belong to him by the former. The two volumes

of discovery must, in this respect, correspond with each other. I am far from meaning that revelation is no more than an authoritative republication to mankind of the lessons of nature,—an hypothesis, than which it is not easy to imagine any thing more unreasonable. But even in those parts of the Divine administration which are *peculiar* to revelation, and which it is the special province and design of revelation to unfold, there must be nothing contrary to the intimations of the Divine character conveyed in nature and in providence.”

This is the object at which I aim in the following Dissertation. Of many imperfections in the execution of my design I am very sensible, and more may be detected by others; but I offer my attempt to the Public, because, notwithstanding its imperfections, I flatter myself that it is in some degree calculated to satisfy the sober-minded and candid, as to the character and importance of Christianity. My hope of doing good in this way, rests upon the fact, that, in several instances, I have been enabled to remove misapprehension from the minds of considerate



persons, by a conversational detail of the sentiments which are briefly stated in the following pages. Of those who may honour me, in taking notice of them, I have only to beg, that they will form their opinion of my argument, not from detached portions, but from a continuous perusal of all that I have stated in its support. As it is my chief desire to promote the cause of true religion by this publication, I look up for the blessing of God, in committing it to the consideration of all, who would satisfy themselves, that the doctrines of Christianity are as much in accordance with sound reason, as the reception of them, in the love of the truth, is necessary for the holiness and happiness of intelligent, immortal, and accountable beings.

MANSE OF IRVINE,  
*1st August 1834.*

# **CONTENTS.**

---

## **CHAPTER FIRST.**

|                            |        |
|----------------------------|--------|
| On General Principles..... | Page 3 |
|----------------------------|--------|

## **CHAPTER SECOND.**

|                                      |    |
|--------------------------------------|----|
| On the Moral State of the World..... | 13 |
|--------------------------------------|----|

## **CHAPTER THIRD.**

|                               |    |
|-------------------------------|----|
| On Pardon and Acceptance..... | 29 |
|-------------------------------|----|

## **CHAPTER FOURTH.**

|                                      |    |
|--------------------------------------|----|
| On Moral and Spiritual Training..... | 59 |
|--------------------------------------|----|

## **CHAPTER FIFTH.**

|                                             |    |
|---------------------------------------------|----|
| On the Certainty of the Divine Purpose..... | 77 |
|---------------------------------------------|----|

## **CHAPTER SIXTH.**

|                          |    |
|--------------------------|----|
| On the Resurrection..... | 97 |
|--------------------------|----|

## **CHAPTER SEVENTH.**

|                               |     |
|-------------------------------|-----|
| On Reward and Punishment..... | 109 |
|-------------------------------|-----|

## **CHAPTER EIGHTH.**

|                                  |     |
|----------------------------------|-----|
| On the Manifestation of God..... | 141 |
|----------------------------------|-----|

## **CHAPTER NINTH.**

|                     |     |
|---------------------|-----|
| The Conclusion..... | 189 |
|---------------------|-----|



ON  
THE REASONABLENESS  
OF  
CHRISTIANITY.

---

CHAPTER FIRST.

---

ON GENERAL PRINCIPLES.



## CHAPTER FIRST.

### ON GENERAL PRINCIPLES.

WE call opinions reasonable which are in accordance with moral feelings and moral tendencies,—that are universally acknowledged as right, and acted upon with approbation in the ordinary course of Providence. These principles we recognise as the laws which regulate human belief. With these in our view, we proceed to evince that Christianity cannot be rejected on the ground of its unreasonableness.

Our argument is not with the man who denies the truth of the Gospel, but with him whose mind has been too much turned away from the consideration of the doctrines of our religion, and whose heart has not been, as yet, sufficiently impressed with their importance. Many are chargeable with want of attention to this subject, from an idea, that notions are intermixed with it which are at variance with the deductions of reason, or,

at least, too mysterious in their nature to be scanned by the powers of human intellect. This, indeed, may in some degree be affirmed of every matter that comes under the notice of finite beings ; but the difficulties to be surmounted are not greater in religious than in many other inquiries. It is only a part either of the works or the ways of God that we can see at present ; but this affords not a reason, in any case, that we should turn away the eye of observation from what may be within our notice, or fail in our dutiful endeavour to persevere in the acquisition of knowledge, and in the pursuit of truth. On the contrary, we are especially called upon to enter on the field of religious inquiry, and gather carefully whatever may tend to the nourishment of our spiritual being, that we may become useful in time and wise for eternity.

The doctrines of the Gospel have too often been considered as peculiarities in the volume of Revelation, altogether unlike any thing which has been recognised in the volume of Providence. This, happily, is not the case. The provision which is made in Christianity for the benefit of man is, in general, to be viewed in the light of an unique development of principles acknowledged in the ordinary course of the Divine administration, and approved of by human beings

in consequence of the moral constitution of their nature. It does not follow from this admission, that Christianity is nothing more than natural religion revived by the Author and Finisher of our faith, explained by him in a clearer manner, and enforced by higher sanctions of his suggestion. Neither should we be justifiable in drawing the inference, that whatever is most important in revelation might have been discerned by the exercise of unaided reason. We may admire the harmony of a well-regulated system, although we never could have ascended so high as to form the design; and we may approve of the beautiful adaptation of its parts, although we were utterly unable to exert the power that was requisite to finish the plan. Still, however, it is true, that if sound Theists will only look the consequences of their own admissions fairly in the face, they will soon arrive at the conclusion, that the doctrines, generally speaking, of our holy religion may be considered, in an important point of view, as expositions of laws universally recognised in that moral government of God which embraces the world and stretches into eternity.

Considering the moral pravity of our race, we dare not affirm that every sentiment to which mankind collectively have assented is in itself right. But we are safe in the affirmation, that a



principle unfolded in Scripture ought to be considered reasonable, when it accords with a mode of procedure, in the ordinary course of Providence, which has universally awakened emotions of approbation. In this application of Reason we may rely with confidence on her decision; we may congratulate ourselves on finding in the book of Providence the very principles which pervade the book of Revelation; and by recurring to these data, we may satisfy every candid inquirer, that no representation unworthy of the Divine character is found in the Christian Scriptures

Finding, as we do, a full development in the Sacred Record of principles which were previously connected with our nature, and invariably displayed in the moral constitution of the world, we invite every dispassionate inquirer to argue consistently from acknowledged facts. We do so under the persuasion, that, so far from discovering any thing in the spiritual scheme of the Gospel inconsistent with the dealings of Divine Providence, he will discern in the doctrines of Christianity a method of salvation pre-eminently reasonable, nicely adapted to the nature of man, and admirably fitted to ameliorate the state of human society. We address ourselves to all candid men who are disposed to

make a vigorous use of their reason in the investigation of this subject, and we do so in the confident expectation, that when led to contemplate the manner in which the dispensation of grace consummates the arrangements of Providence, they will recognise a new application of identical and permanent principles, for the accomplishment of a great and extraordinary purpose in reference to the present condition and ultimate destiny of sinners.

We do not institute any comparison between the importance of the knowledge which mankind have derived from the deductions of their understanding, and that for which they have been indebted to the Scriptures. The latter is, in this respect, unmeasurably higher and more extensive than the former. Whilst revelation proceeds on those principles which we have already recognised, and of which our reason approves, it carries our minds onward in the contemplation of subjects into which even the angels desire to look.

By reasoning in this manner we do not expect to obviate every difficulty that may occur, or solve every question that may be put, either as to the ordinary government of the world, or as to the scheme of revealed religion. But our inadequacy in this respect should not militate

against the conclusions to which we are naturally led by our reasonings. This, we think, should not in any degree diminish the satisfaction of which the lover of truth must be sensible, when he contemplates in the God of grace the very features which he has been wont to admire in the God of providence.

It ought to be, and if he be candid it will be, enough for the satisfaction of an inquirer, if the difficulty which presents itself in connexion with the representations of Scripture, be no more inexplicable than some analogous difficulty which may occur in the book of Nature or of Providence. Whenever an obvious affinity in this respect can be called in to corroborate our belief of a statement which rests on the authority of inspiration, we are, in reason, bound to yield our assent to the declaration of Scripture, if it only involve a difficulty similar to what we meet with in other relations.

We are certainly justified, in considering an averment in the Sacred Record as reasonable, when the moral condition of man, as determined by the authority of revelation, accords with facts too palpable, either to be denied or explained away.

It is, moreover, sufficiently evident that, when men usually regulate their proceedings on a prin-

ciple which meets the approbation of their judgment, they cannot, without exposing themselves to the charge of inconsistency, refuse their acquiescence in that principle, as being consonant with the deductions of reason, when it is recognised in the spiritual government of God according to the exposition of it in the Scriptures.

If these admissions are made, inquirers will but yield to the universal tendencies of their mental constitution, when they pay the homage of their reason to the religion of the Christian. Happy, as we are persuaded, will it be for them, in time and throughout eternity, if the conviction of their understanding issue, by Divine blessing, in the turning of their hearts towards God. Then will they discern and receive the things of the Spirit of God;—then will the truths of the Gospel commend themselves to their consciences in the sight of God;—and then will they become sincere disciples of the Author and Finisher of our faith.

On these data, we proceed to consider the Gospel of our Lord Jesus Christ, in so far, and only in so far, as it is a manifestation of acknowledged principles, in the providential government of his Father and of our Father, of his God and of our God.



---

## **CHAPTER SECOND.**

---

**ON THE MORAL STATE OF THE WORLD.**



## CHAPTER SECOND.

### ON THE MORAL STATE OF THE WORLD.

EVERY where around us we see human beings in quest of happiness. Their desire, in this respect, is one of the main springs of their actions ; and this end they pursue in various and widely-diverging ways. With this object in view, some are following a course of unbounded extravagance, and unprincipled licentiousness. Not a few are endeavouring to accomplish their purpose by artifices of the meanest description. Unmindful either of the feelings or the welfare of others, they spend all their time in their respective avocations, to make the acquisition, or secure the possession, of comparative riches. Laughing at the prohibitions of religion, multitudes regulate the gratification of their appetites, only by the restraints which a sagacious selfishness may dictate. Every one of our race is distinguished by some peculiarity, and various are the dispositions



which are manifested. In every community are those found who promote the delights of the social hour, relieve the distressed, clothe the naked, and save the needy from hunger. But, what a chequered scene is the field of human pursuit ! Multifarious and often aggravated are the miseries occasioned by " man's inhumanity to man." Even where happiness is more than usually prevalent, much evil is intermixed with the good ; and often does it happen, amidst the richest profusion of natural blessings, that all, " save the spirit of man, is divine."

This state of things we reasonably ascribe to the predominance, in every man, in so far as he is left to himself, of some one of the elements of moral evil. It is this which goads him in the way of sin. It is this which leads him sometimes to sacrifice others to his own gratification—sometimes to encroachment on another's rights—sometimes to forgetfulness of another's wants,—and universally to unmindfulness of the Giver, whilst he is tasting the gifts of God's providence.

This undue predominance of some one of the elements of moral evil, spreads its baneful influence over the whole constitution of man ; tarnishing in some cases, and effacing in others, the beauty of every feature in his character. This,

no doubt, is a strong, but it is not an unwarrantable assertion ; and it were easy to point out numerous instances in which the melancholy result is too obvious to be questioned.

The parlance common in society, when an individual is spoken of as not being right-hearted, or as a person whose heart is not in its right place, is founded on a principle strictly philosophical. The individual spoken of may be industrious, economical, and punctual ; but, constituted as we are, we cannot give him credit for being actuated, under any circumstances, by right motives and good feelings, so long as we have reason to consider him crafty, mean, and grasping. If we look at an individual under the influence of opposite tendencies, and observe him opening his hand in a ready manner in acts which, considered in themselves, are acts of kindness and compassion, we conclude that he is prompted by emotions of generosity ; but if we come to the knowledge of the melancholy fact, that in the performance of those acts he was consuming the bread of his own children, and depriving them of the means of comfortable subsistence, we cannot hesitate in considering him destitute of the qualities which constitute a praiseworthy character. If we select another example, in the case of the man who is cautious but not parsimonious

in his manner of living, and liberal but not profuse in his expenditure,—we may admire the propriety of his personal and domestic arrangements ; but we cannot look upon him with emotions of esteem, or of love, if we are satisfied, on sufficient evidence, that his proceedings originate exclusively in the low and selfish desire of ensuring the longest continuance possible, of the greatest possible share of sensual indulgence.

The conclusion to which, in these instances, we come, is founded on a tendency in our mental constitution, to consider moral worth absorbed, if there is the absence of any one essential principle of excellence, or the predominance of any one of the elements of moral evil. Of this no one has any doubt, however confined his perceptions of excellence may be, when he sees this element gathering such strength, in the case of some degraded wretch, as to break down the barriers which are usually found sufficient to secure the decencies of life, and limit the prevalence of unnatural crime. But, following the deductions of his reason, the more intelligent man will proceed farther, exactly in proportion to the quickness of his discernment as to the turpitude of moral evil ; and most readily will he admit the existence of inexpressible abomination in the sight of God, even in those cases where least inconvenience is

felt in society, from the influence of the element that may be dominant in the character of particular individuals. Proceeding upon these data, the testimony of his judgment accords with the discoveries of revelation, as to the aspect in which the moral state of the world is seen by the Governor of the universe. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one."

We may set this view of the subject in a point still more striking, by considering the bearing of these observations as illustrated in the unhappy lot of an ill-requited parent, whose tenderness becomes the source of his greatest sorrows. His only son, whom he has trained with ineffable kindness and care, leaves the home of his youth loaded with a father's bounty, and followed with a father's blessing. He enters upon life with a cultivated mind, polished manners, and a capacity of usefulness to his brethren of mankind. His talents are neither hid nor unemployed in the circle in which he moves. His appearance is attractive, his character is respectable, and he fills his sphere with satisfaction to all with whom he is connected in the conduct of life—to all but one,

towards whom he is thankless, whose feeble age he neglects, and whose winter of life is passing without the only solace for which he longs, the attention of a grateful child.

When neglect so vile and unnatural is made known, it must be condemned. Whatever otherwise might have appeared attractive in his character, seems not only outward and superficial, not only stript of its crowning lustre, but effaced before the eye by which it was formerly noticed and admired. His filial ingratitude, like a plague-spot, has spread its odious appearance over his moral system, defiles whatever he touches, and stamps the character of heartless selfishness on every action of his life. To this conclusion we cannot but come in the exercise of sound reason ; and, in doing so, every man recognises our general position, that, where there is the absence of any one essential principle of moral excellence, or the predominance of any one of the elements of moral evil, the individual so characterized is radically unworthy. This is a principle of extensive application to the state of the world, as estimated by revelation. In the present instance we speak, not of an individual lost to usefulness, but of one passing through life in the path of fair and honourable ambition,—of one rising in moral pre-eminence in the eye of all, except of those

who have come to the knowledge of his filial ingratitude. Having broken the tie which ought to have bound him in affection to his earliest and best benefactor, they view him as inherently unamiable,—and, whilst by others he is admired, by them no real excellence is seen in his character, which they estimate aright, as an exhibition of depravity at once unnatural and revolting.

But the individual, it may be said, who is capable of rending asunder the tie that should bind him to the Guardian of his infancy, his childhood, and his youth, although sometimes heard of, is but seldom seen, even amidst a degenerate people. This, happily, is true; but, when he is seen, he stands as a melancholy exemplification of the fact, that the absence of love, where love ought to be so greatly cherished, forms a gangrene in the moral constitution of man, which renders it unsound, unhealthy, and loathsome. So this neglect of an earthly parent appears in the eye of all who are in any degree pure in heart. Such baseness, we admit, in one to another, is comparatively rare among the children of men; but this very circumstance affords a contrast to the universal neglect of God on the part of his rational creatures of the human race, which sets their natural ingratitude and selfishness in a most unfavourable light. In their disposition to live

without God in the world, without acknowledgment of his presence, and without dependence on his direction, the contrast before us exhibits an inherent and wide-spreading leprosy, which cleaves naturally to them and to their seed for ever. Our assertion is, that in this tendency to forget God, there is the germ of all the wickedness that springs up among mankind, however much individuals may differ in habits and in pursuits. This is the fountain. The iniquities which abound around us are the streams which flow from it. Our opinion as to the depth and extent of this depravity will be regulated in part by our application, in this case, of the principle upon which we rest our judgment of human character. If in this respect we are reasonable and consistent, great must be the spiritual degeneracy and moral turpitude which are attachable, in our estimation, to men's disregard of Him in whom they live, move, and have their being. If it is seen by us, as it is by Him, who sees in one omission of one duty more guilt and more danger than the wise men of this world can see in all the wickedness which passes before their eyes, then will even the representations of Scripture concerning human corruption, seem short of the sad and dreadful reality.

We readily admit that some sins in themselves, and by reason of several aggravations, are more

heinous in the sight of God than others ; but, at the same time, if we proceed according to our mode of judging the actions of accountable beings under the ordinary government of God, we must admit, that he who is prone to be regardless of the Divine Author of his existence, is spiritually unsound, from the crown of his head to the sole of his feet. In this state he has in reality an aversion to all that is truly good. His desire to turn aside from the discharge of the first and great commandment, inclines him to all manner of evil, in as much as every such transgression prepares the way, according to the working of our mental constitution, already explained, for the commission of sin universally, and of every description, when he is allured by an adequate temptation.

If disinclination to the exercise of affection towards an earthly parent may be so great as to lead to habitual forgetfulness of him on the part of his child ; and if his son is rightly estimated, on this account, as one radically deficient in moral excellence,—it is only an extension of the same principle, when we consider all the powers of man disarranged, paralyzed, and unfitted for the discharge of duty in the absence of regard for that God whose mercies flow in upon us in one continued stream through every moment of our existence. Apart from this, as the ruling principle



of our minds, all our motives of action must be vague and variable, as the feelings from which they arise. In this view of it, we must, in reason, admit the inability of him who is under the influence of self-seeking and self-dependence, to fulfil from right intentions, in a right spirit, and in a right way, any one of the commandments of that Being whose supreme excellence and authority entitle Him to say, "My son, give me thy heart." In this particular, we are justified in calling upon every one to recognise the reasonableness of Christianity, as harmonizing with those principles which regulate the formation of our opinions as to the moral character of one another, when it lays open the inherent malady of human guilt and sinfulness.

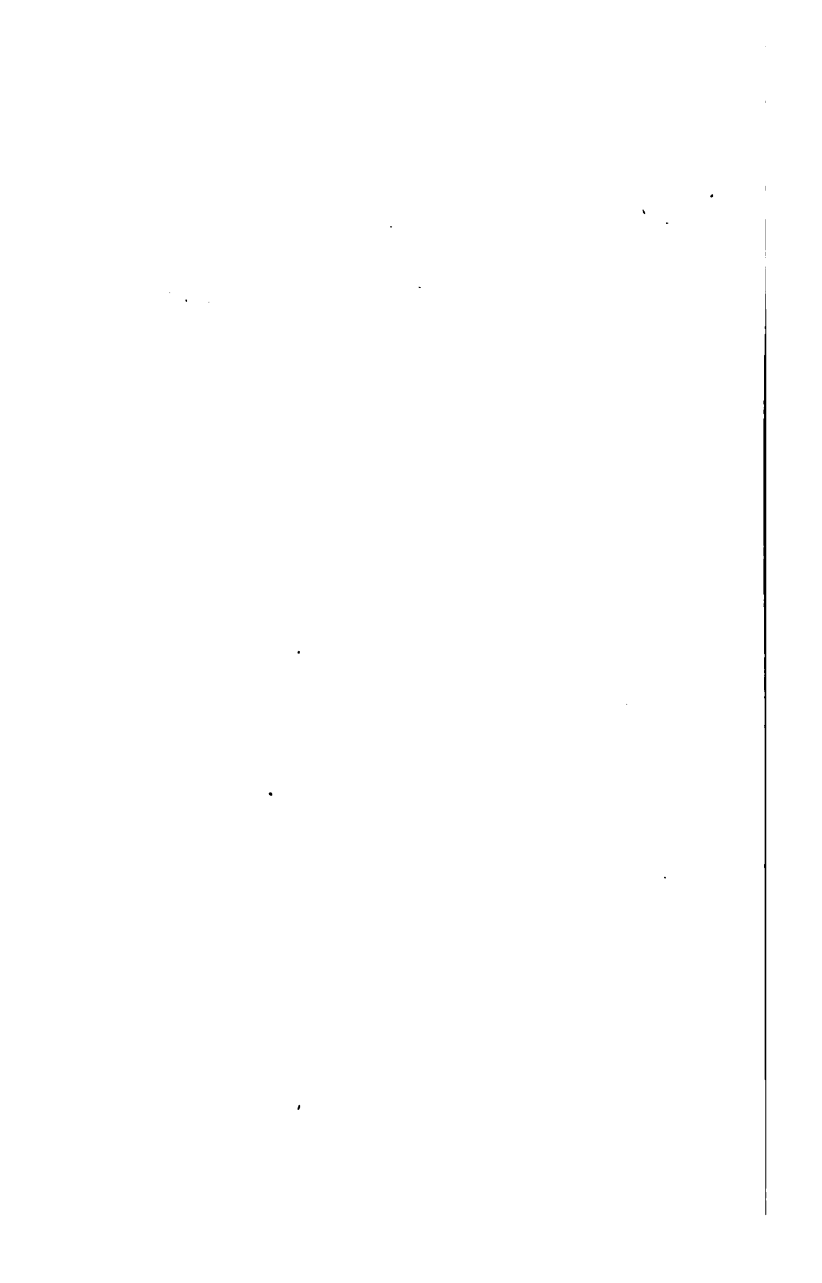
We have still to consider the application of these principles to the case of those who are in the world, but are not of the world. In doing so, we turn our eye again upon the man who, in despite of filial obligations, has been living in the neglect of the Father who reared him. But we are to proceed on the supposition that a new direction has been given to the exercise of his feelings. In whatever cause it might originate, he begins to appreciate the value of parental tenderness, and to remember with affection the guide of his youth. Here is the turning point

in his life as a moral being. He is an altered man ; his change is great ; there is a revolution both in his sentiments and in his feelings. Henceforth we believe him to be, what formerly we did not consider him, sincere in his professions and consistent in his conduct as a member of society. Here is an important and decisive change. The same in kind, it is only different in degree, from the change which the man has undergone, who, following the desires of his own heart, has been so turned towards God, as to be at all times animated with a desire to please his reconciled Father. This is spiritual life. This is regeneration. This is the new birth. It is analogous to that change which is always recognised as reasonable, when it takes place in the moral world ;—and well might our Lord say in reference to the change which is effected in man when he becomes a Christian, “ Marvel not that I say unto you, ye must be born again.” His language is far from being at variance with the reason of his intelligent people, and accords, as we have seen, with those practical conclusions which they are wont to deduce from the theoretic principle of which they approve.

We learn farther from the testimony of God himself, that, “ of his own will,” he produces this change “ by the word of truth.” This, too, is a

fact consonant with the dictates of sound reason, and confirmed by the evidence of individual consciousness. We are never restrained by God from choosing what is good, nor are we ever constrained to choose any thing contrary to the inclination of our minds. In this respect, every intelligent being is a free and an accountable agent. But it were as philosophical to say, that the inclination can turn itself, as to say, that the man whom it leads in a certain course, can exercise a self-determining power to turn from taking pleasure in what is opposed to the Divine will, that he may delight himself in God, and in unreserved obedience to his law. With reverence be it said, that, God, of himself, cannot turn from delight in what is excellent to the approbation of what is wrong ; and he never will do so, because there is no higher being in possession of power to change his purpose. If, then, man turns from taking exclusive pleasure in the devices of his own heart, to take delight in glorifying God as the chief end of his existence, this must have happened because he has been made willing in the day of God's power. Can the Ethiopian change his skin ? Can the leopard change his spots ? Can he who has been accustomed to do evil learn to do well ? Experience and philosophy answer in the negative. They corroborate that declaration of Scripture,

in which regeneration is expressly said to consist in "the renewing of the holy spirit." Hence the believer in every age has been disposed to say, "Surely after that I was turned I repented; and after that I was instructed I smote upon my thigh."



---

## **CHAPTER THIRD.**

---

**ON PARDON AND ACCEPTANCE.**



## CHAPTER THIRD.

### ON PARDON AND ACCEPTANCE.

#### SECTION FIRST.

IN the light of philosophic truth, we have contemplated a spiritual leprosy in the moral constitution of man ; and still more clearly have we seen it as exhibited in the light of the Gospel. This distemper cannot be considered without some degree of aversion, even by man himself, when his conscience becomes in any degree awakened ; and then arises a question of intense interest, and in as far as unaided reason is concerned, of inexplicable difficulty, relative to the ground on which the sinner may hope for the pardon of his sins, and for acceptance with the moral Governor of the world.

This ground the eye of philosophy never saw, even afar off ; and, independent of revelation, it must have remained to this day undiscovered. But unknown as the terms of pardon and acceptance must now have been, had the discovery been



left to the unaided research of man, their suitability, when once revealed, is fully within his power of discernment, and it may become the subject of his cordial approbation. In point of fact, as our endeavour shall now be to evince, the communication of these blessings rests upon certain principles, which, in myriads of instances, regulate the conduct of human beings in their offices of kindness to their fellow-creatures.

The communication of pardon and acceptance rests, by Divine appointment, on the fitness of doing good to an individual, not for his own sake, but for the sake of another, to whom he bears the relation of dependence ; on the fitness of recognising the latter in the character of a surety ; and on the fitness of listening to his intercession, because of his finished and perfect work in the stead of the person, on whom these benefits are to be conferred.

The condition or ground of acceptance cannot be holiness, for we are accepted that we may be rendered holy. It cannot be repentance, for Christ is exalted to give repentance. It cannot be faith, for faith is that gift of God through which we become interested in the offered mercies of redemption. It can only be the active and passive obedience of our Lord Jesus Christ as the surety of his people. “ But now the righteousness of God without the law is manifested, being

witnessed by the law and the prophets ; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe ; for all have sinned, and come short of the glory of God ; being justified freely by his grace, through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness ; that he might be just, and yet the justifier of him which believeth in Jesus."

This, according to the epistles of Paul, is the doctrine of the Gospel concerning the terms of acceptance and the remission of sins. This, too, as we learn from the Acts of the Apostles, was the substance of his personal preaching. When he was sent for to appear before Felix the præ-consul, attended on the tribunal-seat by his wife Drusilla, that he might speak before them " concerning the faith of Christ," he " reasoned of righteousness, temperance, and judgment to come." He embraced this opportunity of unfolding the peculiarities of the Christian faith. This he did, by showing in what respect those requirements of the moral law which he included in the terms righteousness and temperance, and

those sanctions of the law which arise from the judgment to come, were calculated to evince the necessity of salvation through dependence on the Saviour. By explaining the nature, spirituality, and extent of the law in connexion with its certain and fearful penalty, his object was to shut them up to the necessity of acknowledging that pardon and acceptance are attainable only on the ground of the Redeemer's righteousness. Well might the apostle attach importance to this kind of reasoning. By this argument, the conviction of sin had been awakened in his own mind. "For," says he, "I was alive without the law once," *i. e.* in consequence of my superficial and inadequate notion of the Divine requirement, I had no apprehension of guilt or fear of condemnation, and was "in my own estimation, as touching the righteousness which is of the law, blameless."—"But when the commandment came," *i. e.* when I saw the extent, and perceived the spirituality of the law, "sin revived and I died," or, in other words, I felt, that as a violator of the law, I had incurred its condemnation, and was unable to stand before its scrutiny. In this state of mind he fled for refuge to Him "who is the end of the law for righteousness."

We enter not farther into the Scriptural illustration of this doctrine; but, we think, that the



principles which it involves will strike the reader with force, when we appeal, as we are now about to do, to his antecedent acknowledgment of their reasonableness. We hope, in the prosecution of our argument, to secure the decision of his judgment in favour of their application in the peculiar, glorious, and transcendent work of the blessed Redeemer, as being in harmony with the ordinary arrangements of Providence. There is not, indeed, any analogous case in which these principles are so combined as in the plan of our salvation; but it is enough for the accomplishment of our purpose, in illustrating the reasonableness of this plan, if, in the usual conduct of human life, we are enabled to trace the operation of these principles apart from each other.

I. The communication of pardon and acceptance rests, we have said, on the fitness, as appointed by God, of doing good to an individual, not for his own sake, but for the sake of another, towards whom he bears the relation of dependence.

In going along with the representation of Scripture on this point, we follow the current of our best feelings. Every one knows something of the emotion which turns his eye in tenderness upon the offspring of a man whom he once called his friend. It is not merely the interest which the

helplessness of youth awakens in his bosom when children are bereaved of the Parent who fed them and led them, but an emotion which originates in the remembrance of early associations, which renews the ties of former attachment, and binds him to the children in the exercise of the affection which he felt for the father. Even whilst he deplores in them the absence of those graces which adorned the character of his friend, still for his sake he loves them, brings them under his own roof, sets no bounds to the overflowings of his kindness, and invests them with the claims of sons and of daughters. Such proceedings have taken place in token of regard for departed worth. Happily the emotion of which we speak is not more lovely in itself, nor more beneficial in its tendency, than common to a certain extent in its influence throughout all the circles of society. It is indeed so expansive in its nature, as to embrace not kindred merely, but all, however unworthy in themselves, who have been connected by any tie of dependence with an esteemed and beloved individual. On this ground, the demerit of the recipients, considered in themselves, is overlooked; and the benign disposition of their benefactor is evinced in a pleasing manner, without any appearance on his part of indifference to moral character.

We cannot calculate how widely this principle may operate in society ; nor can we estimate, in an adequate manner, the blessings which may flow from it. But, in coming to the recognition of it as the ground of our pardon and acceptance, we see the manner in which the moral Governor of the world is consummating the arrangements of his providence in the dispensation of his grace, and we are delighted with the condescension of God in abounding towards us “ in all wisdom and prudence.” All who stand in the relation of dependence towards the Lord Jesus Christ, receive pardon and acceptance for the sake of “ The Beloved.”—“ Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” With Him God is well pleased, and he is well pleased with all who are found in Him, not having their “ own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” He loves them freely ; he receives them graciously ; he confers upon them many present privileges ; and he constitutes them heirs of an inheritance that is incorruptible, that is undefiled, that fadeth not away, and is eternal in the heavens. By conferring these blessings upon them because of his beloved Son on whom they depend, our heavenly and reconciled Fa-

ther manifests in the highest possible degree the working of an emotion, which is exhibited under his providential arrangements as one of the loveliest combinations of benign feeling and pure principle. "Grace reigns through righteousness unto eternal life."—"Mercy and truth meet together, righteousness and peace kiss each other." And all is "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

In this communication of pardon and acceptance, not on account of any thing either wrought in us or done by us, but on account of the righteousness of our Lord Jesus Christ, we acquiesce with reverence and with gratitude. In doing so we have the full approbation of our understanding. We refuse as firmly as others can do to yield up our reason to the guidance of human authority; but we cannot reject a proposition commended, as this is, both to our judgment and our conscience. We receive it, not because it is unfolded in the pages of systematic theology, but we receive it in the love of it, because of its Scriptural character and sanction, because of its consonance with the best feelings of our mental constitution, and because of its congeniality with the acknowledged procedure of God in the moral government of the world.

## SECTION SECOND.

The communication of pardon and acceptance, we have also remarked, involves the fitness of recognising, in the character of a surety, the Person for whose sake these blessings are conferred.

We are not treated, when receiving pardon and acceptance, as persons righteous in ourselves, but only as persons on whom these blessings are conferred, from regard to Him who is emphatically denominated "The Beloved." This is right in itself. It is an emanation of goodness; it is in unison with the best feelings of the heart; it is productive of the most extensive and beneficial effects. Our Lord entered upon his life of obedience expressly for the purpose of displaying the excellence of the Divine character, in extending loving-kindness to all who believe, because of his righteousness, so "that the free gift might come upon all men to justification of life; that we might be justified freely by his grace through the redemption that is in Jesus; that by the obedience of one many might be made righteous."

This arrangement implies the idea of substi-



tution, and its doing so is in harmony with every lesson of reason, concerning the manifestation of affection towards the undeserving, for the sake of another, who is "the chief among ten thousand, and altogether lovely."

This idea of substitution is completed in the history of our Saviour's sufferings. Whilst accomplishing the purpose of his heart, by opening up the exuberance of Divine generosity, in the communication of blessings for his sake, the beloved Son of God endured grievous distress in his soul, and the utmost torture in his body. He was a man of sorrows, and acquainted with grief. He was exposed to the hidings of his Father's face, and, in the agony of his misery, he exclaimed, "My God, my God, why hast thou forsaken me?"

Of these facts it is unnecessary to offer any proof. There is no question about them, but that which arises as to the source from which they spring. It must, however, be noted with care by every one, that, to whatever cause we ascribe them, the agonies of the sufferer are neither diminished on the one hand, nor aggravated on the other. Never was there sorrow like unto his sorrow. This sorrow we cannot refer to sin chargeable upon himself, for he was holy, harmless, undefiled, and separate from

sinners. This was acknowledged even by his enemies in the days of his earthly pilgrimage. When he put the question to them, "Which of you convinceth me of sin?" there was none to meet the challenge. Pilate himself declared publicly on the day of our Saviour's condemnation, "I find no fault in him;" and, when the horrors of the crucifixion were brought to a close, testimony was borne to his character even by the centurion of the Roman guard, who said, "Certainly this was a righteous man."

If we refer his obedience throughout life and in death to the moral necessity of exhibiting an example, under the providence of God, for the guidance of his rational creatures in yielding the obedience which is required of them, we state the truth in part; and we recognise a principle which is brought into operation in the ordinary course of the world, when the advantage of the unworthy is promoted through the personal disadvantage of the deserving. Even this consideration has weight in the argument for recognising, in the character of a substitute, the person for whose sake blessings are conferred upon those who in themselves have no claim for the enjoyment of them. In suffering for their benefit, the Saviour became pre-eminently an object of complacency in the Divine sight. Connected with his right-

eousness, in the view which we have already taken of it, there is an additional reason in this circumstance, why persons for whom he has done and suffered so much should be freed from condemnation, and treated as if they had never offended. Hence, "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Into this arrangement it became the Father to enter, that we might see and feel the all-surpassing kindness of his grace to the children of men. But the character of the arrangement is not more conspicuous in this delightful aspect, than in the more awful view which it opens up of the evil of sin, when its effects fall upon the innocent and the righteous. We do not say that the Holy One of Israel can see guilt in the harmless and undefiled. Neither do we talk of transferring to one person the sin of another. On the contrary, we desire to guard against every such misconception of our meaning. We affirm, on the authority of inspiration, that, on account of the sufferings and death of Jesus Christ in their behalf, believers are delivered from condemnation, and treated as if they had never offended. By the communication of pardon and acceptance for the sake of the righteousness of his Son, God, as

we have already seen, displays his delight in moral excellence; and we now affirm, that, by granting deliverance from the penal consequences of transgression, on account of the Saviour's vicarious sufferings, he manifests his high displeasure of moral evil, vindicates the rectitude of his government, and perfects the manifestation of redeeming love. In the submission of the Saviour to the penalty, in satisfaction to the justice of the Divine law, we see the execution of a sentence, which was given in these words, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts." Pure and holy, he was treated as if personally he had been guilty. In this way he was rendered legally answerable for those whom he would benefit. In this sense he became the surety of his people in regard to punishment. "The Lord laid on him the iniquity of us all; he made him to be sin for us, who knew no sin; he bare the sins of many."

In connexion with all this, there may be purposes to serve which we cannot fathom. But still the peculiarity is not so great as to exclude all analogical reasoning. The principle which it involves is by no means rare in its influence on the state of society; and in this influence, far more than in any ordinary display of the evil of

sin, we see its abominable nature, and its exceeding sinfulness.

If there be truly disinterested benevolence on earth, it is found in the heart of the parent, who labours with incessant care to instil wisdom, and truth, and every amiable principle; and who longs for the reward of his labours in the confirmed holiness and increasing happiness of his only and much-loved son. But, no! the youth yields to his passions, and, driven by lust, he leaves every advantage behind him, and rushes headlong into crime, which leads to detection, and terminates in disgrace. Here is a combination of shame, disappointment, and wretchedness,—and all this is the result of sin, but not of the parent. It is over another's folly that he mourns, and in silence, for no one can intermeddle with his bitterness. How malignant, in the estimation of all, does sin appear; and how deserving of abhorrence and execration, when it subverts, in this manner, the happiness of the best perhaps of our race!

It would, indeed, be daring were we to compare even anguish like this to the agony of the Saviour's suffering in the garden of Gethsemane, when he was left to a piercing sense of the enormity and malignity of sin, in its contrariety to the will of God and the happiness of man. Be-

holding the great drops of blood which fell from him, we cannot but exclaim, what an accursed thing is sin, as exhibited in effecting the misery of one who was in no way contaminated with its defilement !

In these circumstances, there is an essential difference between the bitter disappointment of an earthly Parent and the agony of the Son of God. The former, although praiseworthy in a high degree as a parent, is not immaculate even in this character ; and, in other respects, is blameworthy to a great extent. But, arguing from an acknowledged principle in the ordination of Providence, as exhibited in the Parent suffering, not from his own demerit, but from the depravity of another, we cannot think it either incredible or unreasonable, that the fact of substitution should be involved in that work of loving-kindness, on the part of our Lord Jesus Christ, which included the entire devotion of his life to the glory of God and the good of man. The character of this suffering, in the case of the Parent, is that of calamity ; whilst, in the case of the Saviour, it is that of punishment in the person of one who came under an obligation to suffer. In both instances we are taught a lesson, with awful impressiveness, concerning the dreadful and malignant nature of moral evil ; and to

this conclusion we come, naturally and legitimately, that, if, in the former instance, the mode of communicating this lesson does not form an objection with regard to Providence, neither is this mode repugnant to reason, when adopted, as it is in the latter instance, to exhibit "the abominable thing which God hates" in the darkest colours, and in the most odious form.

Beholding in the scene which we have now considered an appalling demonstration of the malignant nature of moral evil, we have only to turn to similar resemblances in another picture of human life, as contrasted with our Saviour's sufferings, that we may mark the fearful consequences of sin, both in this world and in the world to come, as exhibited in connexion with substitution.

The melancholy result of irregular indulgence is seen, not only in the personal loss of the profligate himself, but in the poverty and wretchedness of the innocent beings who are dependent on his exertions. It is seen, not only in his individual weakness of body, but in the diseased constitutions of his children. It is not only seen in that carelessness about their own mental improvement, by which the dissipated are generally characterized, but in the consequent neglect and moral misery in which their offspring are usually involved. Very numerous are the classes of our

fellow-creatures who endure this kind of vicarious suffering ; nor can any one calculate how far its influence may tend to disqualify them for the happiness of eternity. But, we shall be told, and told rightly, that, although much is appalling in the effects which follow in these instances from the sins of others, the careful observer is taught, by this arrangement of Providence, the wisdom of avoiding evil practices, which not only bring misery on the guilty themselves, but involve those also whom they hold most dear. Advancing the general good in this way, the principle of substitution serves a purpose sufficiently important to vindicate this operation of it under the moral administration of the world.

The difference in respect of character between those suffering individuals and our suffering Surety, is indeed very great. The moral danger to which they were exposed only brought into action their inherent principles of evil ; whereas nothing was found in our Saviour to amalgamate with sin. In the instances to which we have referred, the vicarious suffering was at first involuntary, whereas the sufferings of Christ were the result of his own good-will in condescending to become a surety. He disposed of himself in this way for the very purpose of giving satisfaction to the justice of God in behalf of his brethren



according to the flesh. He was not compelled to suffer in accomplishment of this purpose ; he voluntarily engaged to submit even unto death, with the benevolent design of exhibiting in one view, the rectitude of the Divine administration, in the pardon of all who flee for refuge to the hope set before them, and in the rejection of all who obstinately refuse to accept of salvation through faith in him, as the way, the truth, and the life. His words are,—“ Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God ; yea, thy law is within my heart.” His toils were innumerable, and his sorrows were unparalleled ; but, from the beginning, he saw of “ the travail of his soul, and was satisfied :” and, ere long, we, too, shall see the reward of his vicarious sufferings, in the glorious consummation of his disinterested benevolence. Notwithstanding the salutary lesson of virtue which it teaches, there is much that is inexplicable in the ordinary course of Providence, when helpless dependents are involved in misery from the wickedness of others. But, all perplexity in connexion with the Saviour’s endurance from sins not his own is removed, when it is associated in our minds with the voluntary determination in which it originated, and with the infinite rectitude of God in the

acceptance of countless myriads of sinners, as the glorious purpose, in the accomplishment of which it is to issue. At the same time, the lesson which his sufferings inculcate concerning the danger of sin, is far more awful and far more impressive than when comparatively innocent children suffer from the conduct of unprincipled parents. When we listen to the plaintive language of desertion which fell from the lips of our Saviour on the cross, we are prepared to estimate the tremendous import of the question, when it is asked, "If those things were done in the green tree, what shall be done in the dry?"

But even if the practical application which we are called upon to make of our Saviour's vicarious sufferings were less obvious and less salutary than it is, the conclusion which follows from their unison in purpose with the Divine administration in more ordinary cases must be considered, in fairness, as corroborative, in a very satisfactory manner, of the principle on which the communication of pardon and acceptance rests; namely, the fitness of recognising in the character of a surety the Person for whose sake these blessings are conferred. Besides, in addition to the reasonableness of the data on which the satisfaction by Christ is founded, it is a fact worthy of candid consideration, that, apart from his active and

passive obedience in the law, room, and stead of sinners, pardon could not have come in mercy to sinful man, so as to lead him to "fear God and his goodness." The effect, in all human probability, must have been the very reverse; for, constituted as he is, wayward man, when delivered from the first emotions of dread, would have overlooked the magnitude of sin as a violation of the law, in his contemplation of the facility with which it could be so readily passed over by the Omnipotent Lawgiver. It is evident that, of ourselves, we are unable to discover the principles upon which the Deity ought to act in the justification of the sinner. It is apparent that it is a matter of pure revelation, and that in this revelation we are bound to acquiesce, more especially upon ascertaining that its principles constitute a system of doctrines in accordance with the dictates of our reason. Under these circumstances, our refusal of them must prove, in a peculiar manner, offensive to him who hath given us understanding, and who speaks unto us as wise men, saying. Judge ye what I say. In proportion as he has clear conceptions concerning the holiness and justice of God, and concerning the exceeding sinfulness of that comprehensive evil which brings along with it loss of innocence, liability to punishment, and incapacity for the enjoyment of

lasting peace,—in this proportion will we contemplate the height and depth of God's wisdom and love in the scheme of our salvation, with acquiescence, admiration, and delight. Then shall we be prepared to admit, that, in the communication of pardon and acceptance, on the fitness of doing good to an individual, not for his own sake, but for the sake of another to whom he bears the relation of dependence; and, on the fitness of recognising the latter in the character of a surety, God verily "hath abounded towards us in all wisdom and prudence."

### SECTION III.

The communication of pardon and acceptance, we have still further observed, involves the fitness of listening to the intercession of "the beloved," because of his finished work in the stead of the persons on whom these benefits are to be conferred.

The act of pardoning our sins, and accepting of us as righteous only for the sake of the righteousness of our Lord Jesus Christ, is emphatically and pre-eminently an act of grace. It originates in emotions of the purest, the finest, and most generous character, on the part of Him who

bestows these gifts. At the same time, amidst the exuberance of his bounty, the principle on which he proceeds, preserves him from the appearance of giving countenance, in any degree, to the sins of the unworthy recipients. For them it ensures a full measure of the richest blessings, on a ground so remote from every consideration of merit on their part, as to preserve them effectually from the indulgence of pride, or vanity, or self-elation ; whilst, on the other hand, it is calculated to awaken emotions of the warmest gratitude to the God and Father of our Lord Jesus Christ.

Reference has been made to circumstances, in which Providence has raised up a benefactor to children, of themselves undeserving, in the person of their father's friend ; who is willing and ready, for his sake, to promote their interests in every possible manner. The frowardness of these children, as we put the case, may lead them to receive the benefits bestowed with sullenness and insensibility. Conferred, as these confessedly are, merely from regard to the excellence of another, they may refuse to make a return of grateful acknowledgment, on the ground of not being, on their own account, objects of affection and preference. It may be found necessary, under these circumstances, to obviate their perverseness by remonstrance ; or even to deprive them for a sea-

son of their advantages, in order to bring them into a better state of mind, and awaken better feelings in their hearts.

Whilst this manifestation of frowardness is possible in the case of children to a human benefactor, it is, alas ! not only possible, but universal on the part of the sons and daughters of men towards their Heavenly Benefactor. The natural feeling of legality is so strong in the heart, that even the people of God have a tendency, in so far as they are left to themselves, to cling to some refinement of self-righteousness; and in all others, this tendency exists without any check, and exerts its influence in a most baneful manner. In this state of mind, no moral correctives, unaccompanied by Divine influence, can possibly be of any avail in removing the deep-seated and unhallowed working of self-complacency.

In this view of the subject, we see the necessity of the work which the great High Priest of our profession is now carrying on in heaven, by securing the application of the benefits of his sacrifice to his chosen people. This he does by intercession, as having that reciprocal relation to atonement, which Providence has to creation. He appears at the right hand of the Majesty on high, in behalf of all for whom he laid down his life. He intercedes on the strength of the work which he accomplish-

ed on earth. As the fruit of his death, and as the result of his mediation, the influences of the Holy Spirit are vouchsafed to make a people willing in the day of his power, to ask mercy to pardon, and grace to help in the time of need, and to receive thankfully all the spiritual and eternal benefits of salvation. By this arrangement, answers to our prayers are received through him, in blessings freely given and widely spread among all who believe—among all who bear to him the relation of dependence. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

We must take it for granted, that the Divine Being may, and that, in point of fact, he does exercise an influence on the human mind; or otherwise, we cannot acknowledge the propriety of asking God to impart wisdom, or consolation, or strength, to any of our fellow-creatures. Under this influence, bestowed in consequence of the Saviour's intercession, his people are convinced of sin, and are brought to compare themselves with the degree of purity which God demands. They receive from Him the spirit of grace and supplication, and they find this spirit most salutary in lowering their personal estimate of themselves, in giving encouragement to the

feelings of humiliation before God, and in confirming the habit of self-inspection. Whilst it cherishes these sentiments in their hearts, it tends, in a great degree, to strengthen their obligations to gratitude, and enliven their thankfulness for the offer of pardon and acceptance, on a condition so honourable to God, and so encouraging to them as poor and needy suppliants.

It is of the first importance to bear in mind, that, by the work which Christ accomplished on earth, he only exhibited those principles in the spiritual government of the world, by which, in consistency with the rectitude of the law, he procures for his people the gracious and beneficial results of the Divine placability. These results will all be combined in the ultimate renewal of the faithful unto unspotted holiness, and in their unceasing delight in the presence and service of God. “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.”—“If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Having taken away sin in its guilt by his sacrifice on the cross, “he ever liveth to make intercession” for his chosen people; and, although nothing has



been revealed as to the manner of his advocacy, we have been favoured, in great condescension, with an intimation concerning the terms in which it is made in behalf of his followers:—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth, thy word is truth."

The manner in which this glorious purpose is effected, in their moral and spiritual training for time and eternity, through their willingness to live in dependence on him for wisdom, guidance, and support, we shall endeavour to unfold in the following chapter. Hitherto, as we flatter ourselves, we have proceeded, as a rational inquirer should, on principles which, as sound Theists, we had antecedently recognised in the moral government of God. Be it, however, carefully observed, that, although the moral reasoner is constrained, by his previous admission of our principles, to consider them as a confirmation of the doctrine of atonement, sufficient to remove every doubt as to its conformity with the dictates of an enlightened understanding, he is not called upon from thence to infer, that there is nothing beyond the reach of his comprehension, in the way by which God is "reconciling a guilty world unto himself, not imputing to

men their trespasses." This would be to suppose less difficulty in unfolding the book of Revelation, than what constantly occurs in the investigation of the book of Nature. It is enough for us to know, that whilst our antecedent admissions are in conformity with the principles on which pardon and acceptance are communicated to the sinner, the accomplishment of this purpose exhibits the love, and grace, and tenderness of our heavenly and reconciled Father, in the most affecting manner, and in the most attractive light. The mingling which it displays of kindness and compassion, with purity and holiness, ought to impress our minds with awe, and fill our hearts with delight. Beholding, with the eye of faith, this meeting together of mercy and truth, of righteousness and peace, our lips will be touched as with a live coal from off the altar, and our tongue will be loosened in singing with a choir of the heavenly host, " Glory to God in the highest, on earth peace and good will to the children of men."



---

## **CHAPTER FOURTH.**

---

**ON MORAL AND SPIRITUAL TRAINING.**



## CHAPTER FOURTH.

### ON MORAL AND SPIRITUAL TRAINING.

CHRISTIANITY is the religion of a sinner. He seeks pardon when he is convinced of the evil of sin, the plague of his own heart, and the peril to which he is exposed. It is communicated to him on the principle of doing good for the sake of our Lord Jesus Christ, at the very moment in which it is sought. “Ask, and ye shall receive.”—“Whosoever shall call upon the name of the Lord shall be saved.”—“Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” When the sinner’s ear is opened to these gracious and most astonishing assurances, he is not actuated merely by the dread of punishment. His position is very different from the abject slave, who is crouching before Omnipotence, with emotions little better in character, than the trembling of devils before Him whose

frown is destruction. He is, indeed, in the depths of distress, when he cries, "Pardon mine iniquity for it is very great;" but it is in the fear of God and his goodness that he is humbled; and the abasement of his soul is always accompanied with an earnest desire to be renewed in holiness, and kept from sin.

Christianity is the religion of a saint. It is the charter of his privileges. It is a system of restoration to every forfeited blessing. It is more. Its Author and Finisher came "that we might have life, and that we might have it more abundantly." It embraces not only pardon but acceptance. Whosoever is made willing, in the day of God's power, to rely for these blessings on the mediatorial appointment of "The Beloved," passes from a state of guilt and peril, into a state of pardon and security. In the event of this happy change, he stands not only as an acquitted man before the Majesty of Heaven, but as an object of complacency in the eye of his reconciled Father. He not only walks in the light of the Divine countenance, but is invested with new and most important titles for time and eternity.

Christianity is the most glorious display of the Divine perfections. It exhibits, as we have seen, the perfect holiness, and the free love of God, in

the most attractive light. It is, as we have endeavoured to evince, in accordance with all analogy, with the strictest rectitude, and the soundest reasoning. Of this, we trust, evidence has been afforded in the preceding illustrations, sufficient to commend it as a system of forgiveness and restoration, to the understanding of every dispassionate inquirer.

But even these blessings, of unspeakable importance, and of eternal duration as they are, must still be considered as being in a great degree preliminary. The Author of Christianity has something more to communicate to all who repose their confidence in him. His grand and ultimate aim is to transform into his own image, those who have become, by regeneration, partakers of the Divine nature. His gracious purpose is to qualify them, by moral and spiritual training, for the enjoyment of the service upon which they enter in time, and in which they are destined to live throughout eternity.

The grand instrumentality through which this benign purpose is to be accomplished, is that very principle of faith or dependence, through which the blessings of pardon and acceptance have already been secured. This dependence is a state of mind produced by the agency of the Holy Spirit, in disposing the recipient of Divine



favours, to rest on Christ, not for pardon and acceptance only, but for that grace which may turn him from sin, for that wisdom which may enable him so to act as to please his Heavenly Father, and for that strength which may enable him to resist the various temptations to which he is exposed. This faith in Jesus Christ is accordingly defined in our Shorter Catechism, "a saving grace, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel." It is, in short, to so great an extent synonymous with trust, reliance, dependence, that these terms may be considered as interchangeable.

It is not our purpose, in this dissertation, to trace, in all its extent, the operation of faith, in preserving and unfolding the excellence of the Christian character. Our object is to satisfy those who draw their conclusions from certain data connected with the moral government of the world, and the moral constitution of man, of the reasonableness of Christianity in attaching so much importance as it does to the principle of dependence in the moral and spiritual training of immortal beings. It is to convince them that, in requiring faith from all who would attain religious excellence, there is no departure from the principle which is recognised, approved of, and

acted upon by all, in moral training for the duties and enjoyments of social life. We have only to remind them, that this very principle of faith or dependence, forms the basis of every plan that is pursued, in rearing intellectual and accountable beings.

Our Heavenly Father requires no more from his children than is required by an earthly father from his sons and daughters. Tender and helpless in the earlier years of their infancy, they entwine themselves around their parents, as the moss and ivy cling to the tree of the forest. Weak in themselves beyond all other creatures, they begin life in the conscious feeling of dependence on the tenderness of those who receive them into existence. This delightful feeling is highly beneficial in securing the supply of their wants. Increasing in corporeal strength, they soon begin to act from principles connected with the exercise of reason, more than from the mere sensation of the moment; but still, their own resources are ineffectual to promote their happiness, and they feel their dependence in childhood nearly as much as in infancy.

Most willingly do children trust themselves to the direction of their natural guardians; and they do so with a feeling of confidence, that parents will not abuse the power with which they

are invested. This filial dependence is not more lovely and becoming in itself, than useful in the guidance of those who are neither able to reflect on the past, nor anticipate the future. Years pass on before they can become capable of acting for themselves. In these circumstances, wisdom can be manifested by them, only in the docility with which they listen to instruction. In this way alone can the promise of opening excellence and rising merit be given in a satisfactory manner. Apart, indeed, from reliance on the wisdom and direction of those who can best apprehend and most effectually secure their interests, they cannot possibly be safe throughout the season of youth, amidst the snares by which they are surrounded. If they elude the vigilance of a parent's eye, if they despise the authority that might correct their judgments, if they pursue their career, heedless of admonition from friends of superior years and larger experience, their waywardness will certainly terminate in disappointment to others, and in misery to themselves.

Commands and warnings on the part of an earthly parent are necessary in the estimation of all; and our argument is this, that, on the part of our Heavenly Father, it is equally necessary to keep the children of his redeemed family in

der habitual subordination to his authority, his wisdom, and his direction. It is surely passing strange, that they who attach so much importance to the exercise of trust in the moral training of their own children, should ever have been disposed to reckon the dependence or faith, which is required in the spiritual training of God's children, as an unreasonable limitation to the exercise of their rational powers. They who are impressed with the danger of self-confidence in the young, ought not to feel surprise on being told, that purposes which originate in disregard of Divine authority and assistance, are essentially defective in right principle; or, in other words, that "whatsoever is not of faith is sin." The highest honour that men can receive as parents, is reflected from the dependence which their children have on their faithfulness; and they who would shrink from the possibility of being considered, in any degree, unworthy of the confidence that should be reposed in them, will appreciate, by the power of sympathy, the importance which is attached by our Heavenly Father to implicit reliance on the "word which he has magnified above all his name." Here no compromise can be admitted. We are required to rely on Him for every blessing; and on Him, in the way of his appointment. He has an-

nounced of our Lord Jesus Christ, "This is my beloved Son in whom I am well pleased, hear ye him."—"It pleased the Father that in him should all fulness dwell."—"In whom are hid all the treasures of wisdom and knowledge." Saith the Saviour himself, "Ye believe in God, believe also in me." Saith an Apostle, "Believe in the Lord Jesus Christ, and thou shalt be saved."

In their present state, Christians are children in relation to the state beyond the grave. They are children in ignorance. They know not how they came into the world. Whilst they remain in it, they know not what is truly for their good, and they cannot of themselves direct their steps. Of themselves they cannot secure their safety amidst the perils which beset them on every hand. They know not either the time or the manner in which they shall pass into an eternal state of existence; and of the world to come, they have no knowledge beyond what may be derived from the revelation which God has been pleased to make. Their continuance here is short, like the duration of youth; and, like this interesting season, the time of their abode on earth is of incalculable importance as a period of preparation. To the young, as we have seen, the principle of dependence is of the utmost mo-

ment, in acquiring an aptitude for the duties, and a relish for the true pleasures of the manhood of their being; and equally lovely, beneficial, and requisite, is the spirit of reliance on God, in the way of his appointment, in all who would acquire a meetness for the inheritance of the saints in light. It is, accordingly, in conformity with their moral constitution, that Christians are called upon to live in dependence on the power of our Lord Jesus Christ, as being appointed by the Father to superintend and dispose of them in an unerring manner. It is no undue limitation of their rational powers to require them to commit themselves in well-doing to the guidance of His wisdom, who alone can determine what is best for them on the whole. It is not by any means unreasonable to exhort them to maintain a cordial and habitual reliance on the loving-kindness of him who gave himself for them, and will maintain for ever an affectionate concern in their well-being. Constituted as they are, it is, on the contrary, equally becoming and necessary that they should work out their salvation, *i. e.* their sanctification, “with fear and trembling,” in dependence upon Him who worketh in them “both to will and to do of his good pleasure.”

Most obvious is the tendency of this principle

of dependence to advance the design of God in the moral and spiritual education of his people; and its influence in doing so elucidates, in a very satisfactory manner, the reasonableness of attaching the highest possible value to faith in carrying on the work of salvation. The Lord Jesus Christ, in his mediatorial capacity, is the constituted Saviour of sinners. Whenever they become willing to rely on him for pardon, wisdom, holiness, and happiness, he is "of God made unto them wisdom, and righteousness, and sanctification, and redemption." This method of communication, on a principle of acknowledged power over the human mind, and of paramount importance in the formation of the human character, ought, we think, to command universal approbation and acquiescence. The analogy on which our argument is founded, extends through the plans of all who are engaged in the moral training of intellectual beings. The rejection of it, we humbly think, would be inconsistent with our recognition of certain data under other circumstances; and would, as we apprehend, be a shutting of the mind upon what an enlightened conscience tells us, is in conformity with right reason. Let a man come candidly to the consideration of this subject, and let him not draw one conclusion from acknowledged principles in

general cases, and another conclusion from the same premises in the particular case which is now before us. The conclusion, as we think, to which he will come from his own principles, will be an acknowledgment of the necessity of yielding his confidence to God, in Christ, reconciling a guilty world to himself, and keeping his people, by his own power, through faith, unto eternal salvation.

It is but calling on us to act upon those acknowledged principles, when it is said, "And this is his commandment, that we should believe in the name of his son Jesus Christ." In this view of the subject, the reason is obvious why it is said in Scripture, "Without faith it is impossible to please God." The danger to which we are exposed in the absence of this reliance on God, in the way of his appointment, is strongly stated in the following passage by the Apostle John:— "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." By some these declarations have been considered hard sayings. They have viewed them as requiring an assent, which a rational inquirer may not always have it in his power to yield. In reply, we would remind them, that our reasoning is only for those who



already stand on the ground of conviction, that Christianity is a revelation of the Divine will :— and if God has given testimony concerning his Son, as the way, the truth, and the life, he is not exceeding the power with which even an earthly parent is invested, in commanding his children to rely on his wisdom, and to follow his direction. There is no harshness in the warning of a parent concerning the danger of disobedience: and neither is there any thing unreasonable in the condemnation, by our Heavenly Father, of those who will not “ believe in the name of his only begotten Son.” The assent of the mind is undoubtedly essential to faith ; and in our apprehension, the evidences of Christianity are so convincing, as to render the rejection of them a matter of astonishment and a ground of moral blame ; but we have to bear in mind, that an assent to the facts which are stated in the Sacred Record, is only a part of the complex idea which is implied in faith, or trust, or dependence. It is very possible, and it is but too common, to give credit to the facts on record concerning Christ, to approve of the precepts which he has given, to admire the exhibition of them in the example which he set, and to speculate on the harmony of Scriptural doctrine, and yet not live in dependence on him personally, as the prophet.

priest, and king of his people. On the other hand, there may be much imperfection in knowledge as to our Lord Jesus Christ, and considerable indistinctness of conception as to parts of his mediatorial work, in the case of humble individuals who exercise trust in him, and whose best interests are in consequence secured both for time and eternity. Of this, we have a beautiful and pleasing illustration in an incident which is recorded in the Gospel history by the Evangelist Matthew : “ And, behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment : For she said within herself, if I may but touch his garment, I shall be whole. But Jesus turned him about ; and when he saw her, he said, Daughter, be of good cheer ; thy faith hath made thee whole. And the woman was made whole from that hour.” By the Evangelist Luke, in his narrative of the same incident, it is stated, in accordance also with the history of it by the Evangelist Mark, that having had an issue of blood twelve years, and having “ spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment ; and immediately her issue of blood stanchd. And Jesus said, Who touched me ? When all denied, Peter and they that were

with him said, Master, the multitude throng thee and press thee, and sayest thou, who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." Being numbered among those who were willing to be dependent on him, she was healed and blessed by our Lord; and doubtless this exemplification of the becoming character and beneficial results of reliance on him, was meant as an illustration of the instrumentality of faith in healing the distemper of sin, in restoring the moral constitution to spiritual health, and in enabling those who in themselves are weak and helpless, to "do all things through Christ which strengtheneth." In this event there is the enjoyment of health, the enjoyment of "peace in believing." In this state, the character is adorned with "the meekness of wisdom;" and, far removed from presumptuous self-confidence, it is lovely in appearance. In reliance upon him who "undertakes" for his people, the Christian is safe amidst the tempta-

tions by which he is surrounded ; for when he is “ weak ” then is he “ strong.”—“ This is the victory that overcometh the world, even his faith.” The victory is achieved in the right exercise of his intellectual and moral powers, as a rational and accountable being ; as one who is, as he should be, in a state of dependence, into which he has been brought by the power, and in which he is kept by the grace of his Saviour. “ For by grace are ye saved through faith ; and that not of yourselves, it is the gift of God.”—“ I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”

On the other hand, self-sufficiency is the characteristic of those who have not embraced Christianity. So deeply is it rivetted in their constitution, that they continue to walk in their own strength, and to trust in the rectitude of their own determinations, even after they have experienced innumerable and most humiliating failures. All that is necessary, in their apprehension, for the security of their well-being, is that kind of teaching which points out, in a clear manner, the close connexion between their duty and their interest. Even in the opinion of some professing Christians, all that is requisite for the

accomplishment of this desirable end, is the external revelation which has been given, and from which they may become acquainted with the relative value of the things of time and eternity. This we have seen is not the doctrine of the Bible, and we have endeavoured to evince that right reason is, in this respect, in unison with Divine revelation. In the development of his purpose, the Author of our faith has inculcated a doctrine better suited to the spiritual weakness, helplessness, and deceitfulness of the human heart—the necessity of faith in his name.

## **CHAPTER FIFTH.**

---

**ON THE CERTAINTY OF THE DIVINE PURPOSE.**



## CHAPTER FIFTH.

### ON THE CERTAINTY OF THE DIVINE PURPOSE.

WE are accustomed to speak of proximate causes, and to maintain that so long as the known properties of matter remain as they are, there is a connexion between such causes and their effects. We believe in the fitness of that which constantly precedes, for the production of that which invariably follows. We acknowledge, for example, a connexion between the falling of a sparrow, and an established law, although we know not the nature of attraction. But, as we cannot be otherwise than convinced that contrivance indicates intelligence ; and as we have received an assurance that the trivial circumstance to which we refer, cannot happen without the agency of God, we come in a philosophical and Scriptural manner, to the conclusion, that the connecting power by which physical order is produced, will remain so long as Almighty God pleases to continue it in operation ;



and we are satisfied, that in every minute instance, the result to which it leads, has been designed and contemplated by the wisdom of the Prime Mover of all things.

He arranged the magnificent system of the universe. The heavens declare his glory. They fulfil in their revolutions the purpose which he intended them to accomplish. The innumerable orbs which continually move with inconceivable velocity, never wander from their proper sphere, and never interfere with the movements of each other. The sun mistakes not his rising. The moon forgets not her going down. They are lighted up in the heavens for signs and for seasons, for days and for years ; and they never cease to proclaim their Creator's presence, power, wisdom, and goodness. He has placed man in an elevated rank, as the lord of this terrestrial realm. and in God he lives, moves, and has his being. The Disposer of all things has fixed bounds to the beasts of the forest, and he causes grass to grow for the cattle on a thousand hills. He directs the fowls of heaven, and sustains them in their wondrous soaring. He opens a path for the watery tribes of the river and the ocean ; maintains in conscious existence the various orders which fill the clefts of nature ; whilst every species of plants is preserved by his agency in their due

proportions. Under the fostering influence of the rains and the dews which descend by his direction, there is first the blade, then the ear, and then the full corn in the ear; so that not one grain is lost of all that he had destined as food for man and for beast.

It is a more pleasing, as well as a more philosophical conception, to suppose the Deity universally present, and constantly exerting his influence in effecting his contemplated purpose, than to imagine, that having created the world, he would abandon it to the government of its own laws. It is accordingly the doctrine of sound Theism, as well as the doctrine of Christianity, that the seasons are never inverted nor confused; that the night in uniform succession follows the day—that seedtime and harvest never fail, because all things are so moved by the omnipotent Creator, as to ensure the accomplishment of his purpose in every particular, however minute, without any thing like restriction to great results.

The subversion of his design, or the change of his purpose, no power in heaven or on earth can effect. His purpose is sure in the concerns of millions, in the affairs of individuals, in the movement of the bird, and in the growth of the plant. With the order of his arrangement, there can be no combination of accident; and the idea which

is implied in chance, ought to be excluded from the mind of every intelligent subject of his kingdom. Indeed, the fact of pre-ordination is inseparable from every rational conception of his government, whether over the world of matter, or the empire of mind ; and on the truth of this supposition men act every day.

The husbandman rises early and works late, in turning the soil, or in sowing the seed, upon the confident expectation of reaping an harvest in greater or less abundance. If he think at all on the overruling providence of God, he cannot but conclude, that he by whom the ultimate and comprehensive result has been ordained, has also determined, and has, as it were, counted every stalk that shall rise, and every blade that shall spring.

The production of the aggregate, the husbandman never ascribes, in the remotest degree, to chance ; and if consistent in his admissions, he refers the opening of every ear of corn to the design of Providence. But he is neither distressed by the doctrine, nor induced to abuse it. He never thinks himself entitled to fold his arms, to lay aside the implements of husbandry, and sit in idleness, saying, If Heaven has decreed that the fields shall become white unto harvest, all will be well for man and for beast ; but if not, it

were vain and idle in me to strive in defiance of God. No ; he draws, in every instance, an inference the very reverse of this preposterous conclusion. The superintendence of Providence in effecting the return of harvest, is connected in his mind with ordination of the means ; and whilst he rejoices that the purpose of God is sure, he goes cheerfully on with his labour, in the hope that his operations may tend to secure a portion of the contemplated harvest for himself and for his family. The purpose of God as to the end, he knows is not more certain than the purpose of God as to the means ; but having in himself all the freedom of which an intelligent being is capable, namely, the power of acting according to his inclination, without restraint, he resolves without hesitation, and proceeds without delay, to put his hand to the plough. Backward he never looks in contemplation of the difficulty of reconciling the decree that has avowedly been passed, with the efficiency of his voluntary labours. The certainty of the coming harvest opens before him the prospect of waving and ripened corn ; nor does it ever enter into his mind to doubt, that he who is diligent in the performance of his duties as an husbandman, will return “ bearing his sheaves with him,” at the appointed, the bright, the future day of the harvest-home. For this

glorious result he waits in patience, in hope, and in joyful anticipation, trusting in the faithfulness of God. “ Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.”

In this doctrine there is nothing extraordinary, far less any thing terrific, or any thing calculated to make reason stand aghast. It is, indeed, the principle universally admitted and acted upon in what regards the world of external nature. All who do admit it as to these matters, are called upon to receive the doctrine in its application to the moral world. These principles direct the eye of faith forward to that glorious consummation when the happiness of the redeemed shall be free from alloy. As the certainty of the coming harvest is not to the husbandman a purely speculative opinion, which has no bearing on the state of his mind, neither is the conviction of the Christian inoperative as to the certainty of the moral and spiritual harvest which lies before him. In kindness, and in wisdom, and for the encouragement of his people, God has said, “ My counsel shall stand, and I will do all my pleasure ; I will work, and who shall let it ? ”

The believer is saved from condemnation ; and according to the strength of his faith, he is de-

livered from the influence of fear. But he looks back upon a period, when he was exposed to the denunciation of God, and, in the language of his heart, he says, "It is of thy mercy that I am not consumed, because thy compassions fail not." This indeed is, professedly, the sentiment of every one who makes an acknowledgment of sin; and it becomes every one to note carefully, and ponder seriously, what is implied in this admission. It implies a conviction in the minds of those who utter it in earnest, and in the full apprehension of its meaning, that, in equity and in justice, all might have been left to the natural and penal consequences of their guilt, in a future state of righteous retribution. Short of this, the admission to which we refer, and in the utterance of which so many lips are daily employed, means nothing. They who are aware that, in consequence of the sin of a superior order of beings, the Lord of angels has left them to perish, will not contemplate with astonishment the passing over of a portion of our race, or their exclusion from election to eternal life,—but will rather contemplate, with grateful admiration and inexpressible delight, the declaration of God's sovereignty, when he says, "I will have mercy upon whom I will have mercy." Then will they feel the truth of the sentiment which is so emphatic-

ally expressed in the following terms :—" Except the Lord of Sabaoth had left us a seed, we should have been as Sodom, and we should have been like unto Gomorrah."

The light which is reflected from the Word of God upon his purpose in the redemption of an inconceivable number, without number, of every nation, and people, and kindred, and tongues from the east and from the west, from the north and from the south,—opens up a brilliant prospect and a glorious consummation. We learn that a seed has been given unto the Son, and he assures us that none shall be lost. He has prepared a soil for them, in which they may expand, shoot forth, and manifest, first the blade, then the ear, and then the full corn in the ear. His grace by which they are nourished, descends upon them like refreshing showers, followed by warm sunshine. It "distils as the dew," and "as the small rain upon the tender herb." Under these influences they bring forth in abundance ; and when ready for an in-gathering, the reaping is accomplished by the angels of heaven.

"The kingdom of heaven," said our blessed Saviour, "is likened unto a man which sowed good seed in his field ; and while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was

sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let them both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall



be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The seed given by the Father to the Son, and which he sowed, is an exhibition of those who are quickened by him ; whilst persons who have the form, but not the power of godliness, are represented by the tares. The agency of the former in the service of God becomes voluntary, from the moment that spiritual life is implanted, and conversion is the happy result. The law in the natural world, by which every seed generates its own kind, is not more regular in its operation, than the law in the spiritual world, by which, in the case to which at present we refer, that communication of spiritual life which leads to the turning of the heart towards God, is followed by the growth of certain dispositions, and the improvement of certain moral habits. In perfect consistency with that freedom to which we have already alluded, and, according to which, man acts agreeably to his own inclination,—he advances in a righteous course, under the influence of mental laws, as certain in their influence, as the laws by which the fruits of the earth advance to maturity under the power of the sun's genial heat. These have been from the beginning kept in opera-

tion by Him, who has ordained that general result which, in Scripture, is denominated the harvest.

Here indeed a difficulty presents itself, analogous to that which is connected with the certainty of the recurring harvest in the natural world, so as to reconcile the purpose of God with the free agency of man, in tilling, and sowing, and reaping. The ordination is wonderful in theory, and the problem is one of extreme difficulty ; but whilst, from his inability to reconcile them with one another, there is no hinderance occasioned to the prompt discharge of the husbandman's duty,—he is animated in his labours, by the never-failing regularity with which seedtime and harvest succeed each other in their appointed seasons.

In both cases, the aggregate arises from the operation of certain laws ; and, as in the former instance, every individual result is the effect designed by the God of nature ; so, in the latter, every individual result is the consequence of an arrangement designed by the God of grace. Should any one deliberately incline to the opinion, that, in consideration of the certain accomplishment of God's purpose, voluntary exertion in the promotion of spiritual health and the cultivation of moral habits, is unnecessary on his

part,—he is very much in the situation of the fool, who should conclude, that, as the filling of the barn depends on the pre-ordination of Heaven. he may wait the issue in a posture of sluggish inactivity. In more than human probability, each of them will learn, when the knowledge comes too late, the indissoluble connexion, both in the natural and the moral world, between the labour of sowing and the pleasure of reaping. Upon this subject we are not left to mere conjecture. The intimations of infallible wisdom concerning it are explicit: “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.”

The difficulty of reconciling the plan of Providence with the free agency of man, is, in both cases, the same: but all that we have to do, in either case, is to establish by induction, our individual responsibility on the one hand, and the purpose of God on the other hand. The reasoning which satisfies the husbandman ought, we maintain, to satisfy the Christian. If it is reasonable to think and act as men universally do. in tilling, and sowing, and reaping, as willing instruments for the accomplishment of God's pur-

pose in the natural world, it is no less reasonable to think and act as they do, who work out their sanctification in dependence upon him, who doth according to his will among the inhabitants of the world, with whom there is no variableness, neither the least show of turning, and before whose intuitive glance, past, present, and future, lie open.

Upon these principles rest the doctrines of decree and election ; and it is only upon these data, that the final salvation of sinners can be ascribed to the efficient blessing of him who is all in all. Upon this scheme, alike Scriptural and philosophical, we maintain the inseparable connexion between voluntary exertion and the future happiness of God's people, individually and collectively. Difficulties, in so far as the consideration of them comes within the province of reason, we resolve as satisfactorily in the moral as in the natural world. Encouragement we derive, in both instances, from reflection on the purpose of God. This purpose involves all that is favourable to the exercise of our faculties, the improvement of our opportunities, and the grateful acknowledgment of the help which he vouchsafes. Animated by this assistance, the husbandman sows in hope, waits in patience, and reaps in joy ; and, in dependence upon this help, although communicated in a different way, the

Christian perfects holiness in the fear of God and his goodness. Election, be it remembered, is pre-eminently an act of grace in choosing an innumerable company "from the ends of the earth and the isles of the sea," to constitute them heirs and render them "meet for the inheritance of the saints in light." It is an act co-ordinate with God's immutable purpose of salvation in Christ, and it is productive, in time and throughout eternity, of the richest fruits in the holiness and the happiness of his people. "Whom he did predestinate to be conformed to the image of his Son, them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

In this doctrine, concerning the immutability of the Divine purpose, the interests of all men are deeply involved. Is the exclusion of the wicked and unholy from the New Jerusalem determined upon? It is. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." It is, in this respect, of great practical importance that men should frequently have their attention turned to the certainty of the Divine purpose. The hope of ultimate happiness, which so many cherish, in combination with sinful indulgence, in some one of its various forms, is, if God be

faithful, an unwarrantable assumption. It is but to "heap up wrath against the day of wrath and revelation of the righteous judgment of God."

Can the design of God, concerning the final happiness of all who are willing to serve him, ever be frustrated? We know, from direct testimony, that it never can. Saith the Saviour, "Him that cometh unto me I will in no wise cast out."—"This is the Father's will which hath sent me, that, of all which he hath given me, I should lose nothing."—"I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."—"Who also shall confirm you unto the end, that ye may be blameless unto the day of our Lord Jesus Christ." In these promises and pledges, we have representations of heart-inspiring influence in the progress of that religious obedience which is equally happy for ourselves, and pleasing to God. Encouraged by these assurances to expect all needful aid and direction, we are enabled to encounter the trials which meet us in our way Zion-ward without despondence. Whilst the unavoidable sorrows of life are, in the mean time, blessed in chastening our minds, we feel, that they are "not worthy to be compared with the glory that shall be revealed." This is the spirit in which believers advance in their pilgrimage towards the

heavenly Jerusalem. “Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.”

But long before all the sons of God shall be congregated in the mansions of their Father's house in heaven, the glorious Gospel shall have been diffused among all the nations of the earth. Our assured confidence of this event rests upon the express authority of Him whose promises in Christ are all yea and amen. It is written, “The Lord shall be king over all the earth: on that day shall there be one Lord, and his name one.”—“The earth shall be filled with the knowledge of the Lord, as the waters cover the sea.”—“The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” Christians are called upon to marshal themselves under the Captain of their Salvation, and to honour him in the exercise of reliance on his word, that, under the unfurled banners of the cross, he will lead them to victory. In the sure and certain expectation that knowledge shall abound and truth shall prevail, their motto is, “If God be for us, who can

be against us? He hath said, and will do it: he hath sworn, and will bring it to pass.”—“The mountains shall bring peace to the people, and the little hills, by righteousness. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight. And men shall be blessed in him.” This is the plan of God, and, like himself, his determination is unchangeable: the theme is of surpassing interest and moment: and the consideration of it cannot but raise our thoughts, and animate our purposes.





**CHAPTER SIXTH.**

---

**ON THE RESURRECTION.**



## CHAPTER SIXTH.

### ON THE RESURRECTION.

THE resurrection of the body is purely a doctrine of revelation. In many passages of the Old Testament, it is taken for granted ; in others, it is expressly referred to ; and, in not a few, it is declared in explicit terms. In the New Testament, it is brought forward in a manner still more prominent, and is supported by stronger proof and clearer illustration. The fainter light of the former is mingled, in this respect, in the full disclosures of the latter dispensation.

Saith Job,—“ Man lieth down and riseth not : till the heavens be no more, they shall not awake, nor be raised out of their sleep.”

Again he saith,—“ For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though, after my skin, worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself,

and mine eyes shall behold, and not another though my reins be consumed within me."

By Isaiah it is said,—“Thy dead men shall live, together with my dead body shall they arise awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth her dead."

By Daniel it is said,—“Many of them that sleep in the dust of the earth shall awake, some to eternal life, and some to shame and everlasting contempt."

“We know,” said the sisters of Lazarus, “that he shall rise again at the resurrection at the last day."

“I believe all things,” saith the Apostle Paul “which are written in the law and the prophets and have hope towards God, as they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust."

Again,—“I stand and am judged for the hope of the promise made of God unto the fathers unto which our twelve tribes, instantly serving God day and night, hope to come; for which hope’s sake I am accused of the Jews."

“If,” saith he, “Christ be not risen, then is our preaching vain, and your faith is also vain."

“Now Christ is risen from the dead and become the first-fruits of them that slept."

“ The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

“ Every man in his own order ; Christ the first-fruits ; afterwards they that are Christ’s at his coming.”

“ If Christ be in you, the body is dead because of sin ; but the spirit is life, because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you.”

This doctrine the apostle preached in the hearing of the polite and learned Athenians ; and because he preached “ Jesus and the resurrection,” they considered him “ a babbler,” and “ a setter forth of strange gods.” For the preaching of this doctrine, Festus thought him “ beside himself,” and said, “ Much learning hath made thee mad.” In his defence before this Roman governor, Paul said, “ Why should it be thought a thing incredible with you that God should raise the dead ?”

In putting this question, he it remarked, it was not the purpose of Paul to appeal to analogy as an argument in proof of the resurrection of the body. The point which he would prove by this kind of reasoning, is the simple fact, that, in itself, the doctrine is not incredible. Following

him, we do not pretend to account for the resurrection of the body, in virtue of any existing law of nature. By appealing to certain analogies, we maintain it is both possible and credible that a human body should be dissolved, and the particles of it be dissipated; and that, notwithstanding, it should afterwards be re-organized and raised again.

The re-animation of the human frame, after it has been decomposed, whether in the earth, or in the water, or in the fire, is only a re-moulding of what does exist; and, as an act of power, it is far from being so wonderful as that by which the Creator gave existence to what did not previously exist. If the resurrection form part of his purpose, it were idle to be in doubt for a moment as to the adequacy of Omnipotence for its accomplishment. The declaration of the event as being to take place at an appointed period, cannot be incredible in the estimation of the physiologist. His attention is called to the perpetual waste and perpetual renewal of his own body, without affecting his personal identity; and he will readily believe, that, if such be the will of God, the resurrection-body of every individual will be recognised by himself and others, as the same without on earth, although in many particulars, it be different.

from what it formerly was ; although what was the “ body of *humiliation*,” has in heaven become “ like unto the glorious body of our Lord.”

The botanist watches the rising of a carnation or a palm-tree from a seed that has, in the first instance, been dissolved in the earth ; and, every season, he is charmed by the brighter blossom and greener foliage of plants which had been killed by the severity of the winter. He surely will not say with the fool of whom the apostle speaks, “ How are the dead raised up ? and with what body do they come ? ” The appropriateness and the beauty of the apostle’s reply, he will at once appreciate : “ That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain ; but God giveth it a body as it hath pleased him, and to every seed his own body.” Accustomed as he is to such analogies, when plants, which, during winter, were apparently dead, are revived at the return of spring, he will readily admit that his inability to discern the mode of the resurrection of the body, does not render the belief of the fact unreasonable, or the expectation of it improbable.

The naturalist observes a progressive improvement in the scale of being,—the insect tribes



passing from one state into another,—the bird bursting its shell, and expanding its wings in the balmy air. He cannot think the prospect of resurrection either irrational or visionary. When he sees the Christian casting the last lingering look

“ That shrouded eye  
That fires not, wins not, weeps not now,”

he cannot denounce the hope of the mourner unreasonable,—the hope suggested by the analogies of nature, and cherished by the voice of revelation.—the hope that it shall yet open on the glory of the heavenly world, and beam again with benevolence amid kindred spirits of the redeemed family of God. Saith the risen Saviour, “ Why weepest thou? Whom seekest thou ? ”—“ I go to my Father and to your Father, to my God and to your God.”—“ Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for ever more.”

After the body has been dissolved in the earth; or after its ashes have been scattered by the winds of heaven; or after it has found its bed in the unfathomable ocean; that, after any of these events, it shall be raised with faculties transcending those of mortality, is a fact which the analogies referred to, beautiful and pleasing as they are, cannot establish. Neither are w

entitled to pursue the argument, as if these transformations were intended to prefigure man, putting off mortality, and rising again in the beauty of "Eden's first bloom." Considered in themselves, they form a basis too weak to sustain a superstructure so stupendous as the resurrection of the body; and the classical reader will admit the justness of this acknowledgment, whilst he admires the beauty with which it is expressed by Jortin in the following terms :—

Hei mihi ! lege ratâ, Sol occidit atque resurgit,  
Lunaque mutatæ reparat dispendia formæ ;  
Astraque, purpurei telis extincta diei,  
Rursus, nocte, vigent ; humiles telluris alumni,  
Graminis herba virens, et florum picta propago,  
Quos crudelis Hiems letali tæbe peredit,  
Cum Zephyri vox blanda vocat, rediitque sereni  
Temperies anni, fœcundo e cespite surgunt.  
Nos, Domini rerum ! nos, magna et pulchra minati,  
Cum breve ver vitæ robustaque transiit ætas,  
Deficimus ; nec nos ordo revolubilis auras  
Reddit in ætherias, tumuli nec claustra resolvit.

The truth of this sentiment we admit ; but still, we derive an important lesson from these striking facts. In the revival of nature, when the seed which lay in the earth for a season waves its produce in the winds, there are changes as wonderful and inexplicable, as those which are connected with the resurrection of man's corporeal frame ; and we come with confidence to the conclusion,

that, in the doctrine to which the Christian yields his assent, when "he waits for the adoption, viz. the redemption of his body," there is not only nothing unreasonable, but much that in itself is rational, even when considered apart from the ample evidence by which it is supported, and upon which all of us may safely rely. This is a consequence which we may logically deduce in the mean time; and there cannot be a doubt that candid inquiry into the evidence of this important fact, will place it, in the eye of every one, on the highest ground of certainty. So conducted, examination will issue in the conviction, that the body of every individual, whether holy or unholy, shall be raised at the period appointed; that the body of every believer shall be completely and eternally delivered from weakness, weariness, and disease; and that as a consequence of its redemption, it will be capable of a higher agency, purer pleasures, and finer sensibilities than he can now conceive. "Flesh and blood," we know, "cannot inherit the kingdom of God;" so that sensual gratification will form no part of the enjoyment to which the body may minister. Still it will have a visible figure; it will have a resemblance to the present body; and, without being wise above what is written, we may add, in the words of a distinguished prelate, that, "all that was previ-

ously miraculous, will then be natural; and all that was previously natural, will then be miraculous." But this subject we bring to a close, for we have always felt, in perusing the lucubrations of others on the properties of the spiritual body, as enumerated by the apostle, that any attempt at illustration tends to bury the ideas of the apostle under a load of unmeaning phraseology, to weaken the pleasing anticipations which the simple perusal of his language awakens in the heart of the believer, and to darken the glorious prospect which it sets so clearly before his eyes.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."



## **CHAPTER SEVENTH.**



**ON REWARD AND PUNISHMENT.**



## CHAPTER SEVENTH.

### ON REWARD AND PUNISHMENT.

#### SECTION FIRST.

THERE is an obvious unity of design in all the works and ways of God. This is observable, more especially in the laws by which he directs the arrangements of his moral government, as having a resemblance to the laws by which he regulates his operations in the natural world. The seed which is sown by the husbandman generates invariably a plant of its own species. We never see a fig tree bearing olive berries, nor a vine bearing figs. A good tree bringeth forth good fruit, and a corrupt tree evil fruit.

So it is in the moral world. It is the natural tendency of sin to produce misery, and of holiness to promote happiness. Idleness is the parent of poverty, but the hand of the diligent maketh rich. The effects of intemperance are debility and disease, but the effects of sobriety are health of



body and vigour of mind. Selfishness contracts the soul, and incapacitates for enjoyment; but not more directly than benevolence communicates delight to the mind and ecstasy to the heart.

In the natural world, he who scatters sparingly reaps also sparingly; and if he be chargeable with subsequent negligence, the produce of his seed will be choked with weeds. In like manner, it is the law of the moral world, that every man shall receive his own reward, according to his own deeds. It is true that chilling rains, and blasting winds, and nipping frosts may in part counteract his best exertions, and diminish the produce of his labour:—and it is also true, that disappointments, and losses, and anxieties may, to some extent, lessen the joy attendant on a life of holiness, and wither, in some degree, his expectation of happiness in this world; but still, it remains a fact, that felicity and rectitude are bound together by an indissoluble tie; and that so long as rational beings act together, “the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.”

That the connexion between happiness and acting well becomes indistinct in particular cases is to be ascribed to the remainder of sin, even in the best of men. This alone produces the sen-

blance of obstruction to the pleasures and advantages of worthy conduct. Whatever may be characterized as unhappiness, is the result, more or less direct, of indwelling sin or outward transgression ; and, like disease and death, it is a penal infliction, and is demonstrative of Divine displeasure, in connexion with depravity. Reason, conscience, and revelation conspire in telling us, that were we always influenced by perfect rectitude of principle and feeling, our innocence would sweeten our entire passage through life, amidst many outward trials from the wickedness of others. Even as the matter now stands, experience reminds us of delights of great and lasting importance, which flow from affections rightly directed, from pure motives, and corresponding actions. It is very true, that the race in which men are so willing to run, for the attainment of outward prosperity, is not always to the swift ; but it is equally true, even in the event of failure in this respect, that the heart-felt satisfaction of the religious man bears him up, in a great degree, amidst all external discouragements. Indeed these discouragements, from whatever source, tend to chasten, to purify, and to elevate his mind ; and enable him to testify, amidst the most calamitous circumstances, that, in an interesting and most important sense, moral rectitude is in all respects advantageous in

this present life. Happiness, in short, he always finds, in a degree proportionable to the sincerity and universality of his obedience ; and this fact is demonstrative of the truth, that the Moral Governor of the world approves of righteousness, and rewards the upright.

The state of the careless, immoral, and wicked, is very diversified under the present constitution of the world. Varied is the scene in which they move. The feelings that are awakened in dispassionate and contemplative minds, are only more or less painful—painful as arising from exhibitions of human misery, and from manifestations of the Divine abhorrence of all moral turpitude, as seen in the prevalence of various forms and degrees of suffering. This diversity exists because, in these persons severally, there is difference in the strength and influence of the principle by which they are actuated ; but, the slightest of these consequences exhibits the tendency of moral evil in the production of wretchedness ; opens up the disapprobation with which it is viewed by God ; and, to a certain extent, evinces how much his faithfulness and justice are concerned in the punishment of the disobedient. Even in this world, evil pursues the sinner, and compels him to feel, and sometimes to acknowledge, that departures from duty lead to

suffering ; that the fruit of transgression soon becomes bitter ; and that in despising the inward monitor, he is shutting his ear against a voice from heaven, saying, " Oh do not that abominable thing which I hate."

Such are the results which flow, in the present state of the world, from the moral arrangements of Divine Providence. In the conclusions we have drawn from these arrangements, as to the condemnation which God has connected with disobedience ; and as to the reward which he has attached to compliance with his will ; we have only stated what is approved of by sober reason, and what has universally been acknowledged by sound Theists. Discerning only the commencement of this great design, they have been led, by the strongest presumptions possible, to anticipate its completion in a future state. That the vicious in one direction, and the virtuous in another, are pursuing courses which will extend beyond the grave, into other scenes,—is an inference which cannot be deemed unreasonable. The expectation of an ulterior design in reference both to the virtuous and the vicious, we may almost call universal ; and the teachings of philosophy in favour of it, if not absolutely conclusive, form at least an instructive body of moral evidence. Happily we are enabled both to confirm and en-

large these deductions of reason, by the well-tested representations of Scripture, in a manner intelligible, satisfactory, and decisive. We proceed, accordingly, to prove, that the principles of which we have the rudiments in the moral government now carrying on, will be acted upon hereafter; and that the arrangements to which we have referred, will be completed in the future dealings of God towards the just and towards the unjust.

#### SECTION SECOND.

“ Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night.” The event, we are told, which brings morning to the righteous, brings night to the wicked. “ Light is sown for the righteous, and gladness sown for the upright in heart;” but the “ blackness & darkness for ever” is reserved for the enemies of God and of goodness. “ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”

The point in this analogy which is most in-

portant and most interesting, and to which we proceed to direct the reader's attention, is the continuance in the state of coming retribution, of a great and permanent diversity, both in reward and in punishment.

According to the doctrine of Scripture, the reasonableness of which we have illustrated in the third chapter, all believers stand complete before God, in the righteousness of our Lord Jesus Christ; and they will enter at the appointed period upon the inheritance of the saints in light. Then shall be fulfilled, in as far as they are concerned, all the great, and rich, and precious promises which their Saviour condescended to give. It is said, "Great is your reward in heaven."—"Of the Lord ye shall receive the reward of the inheritance."—"Behold I come quickly, and my reward is with me." The reward is promised to him who believeth, and hence it is a reward of grace: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." By dependence on their Saviour for wisdom and strength, they are enabled, whilst in this world, to acquire and improve the virtues and graces of the Christian character. They receive, and are made willing to cultivate a taste for spiritual things. They increase by degrees in holy exercises. Every act of righteousness prepares the way for the

performance of another, and facilitates their progress in that path which, like the morning light, shineth more and more to the perfect day. At the same time, their moral attainments, and their moral pleasures, are greatly diversified in their present state. This, doubtless, is in consequence both of the different degrees in which they are favoured with the outward means of knowledge, and of the different communications of grace, by which these are blessed in promoting their spiritual advancement. These advantages are not conferred equally upon all Christians. Some of them see God, and discern his purpose through glimmerings comparatively faint—and some live, under brighter rays of that light and truth, which he has pleased to send forth. The perceptions of many are obscured by intervening mists from various causes, whilst not a few enjoy themselves in the development of their moral faculties, under the clearest sunshine, from him who has risen up to them with healing under his wings. Hence the different degrees of mental, moral, and spiritual cultivation, that are found in this state, among the people of God.

“For them to live is Christ, and to die is gain.” They are then received, with welcome into the everlasting residence of the saints. They behold, admire, and enjoy its beauty, grandeur

and magnificence. They move as denizens of a city which is of pure gold, whose walls are of precious stones, and whose gates are pearls. Their ravished ears are filled with the mingling and harmonious sounds of unnumbered harps. Invested with white robes, with crowns on their heads, and palms in their hands, they rejoice equally in all that is glorious in the external arrangements of Heaven, and have an equal right to all the privileges exhibited in the tree of life. Absolutely free from inward apprehension, from outward suffering, from every taint of sin, and equally admitted into the presence of their Heavenly Father,—their happiness, individually and collectively, is perfect, uninterrupted, and everlasting.

But there is no difficulty in apprehending, that, although the happiness of the redeemed is, in every instance, perfect; it may be, and must be, in every instance, different in degree, one from another. Vessels of different dimensions must contain different quantities,—but still, each one may be full to the brim. Thus it is with the blessed inhabitants of heaven. Each individual enters with the capacity which he carries with him from this world; immediately he becomes as happy as his capacity will admit; and he is at once called upon to fall into his own order and



place. His capacity continues to expand, we do not say by slow degrees, but certainly by a gradual process, in the exercise of his intellectual, moral, and spiritual faculties. In this ratio, he and his fellows advance in excellence,—love God with all their hearts,—serve him with all their faculties,—draw from the fountain of felicity as they are able to drink,—and “rise in enjoyment as in worth they rise.” With a narrow capacity he stands lowest, as we may conclude, who was “washed, and justified, and sanctified, in the name of the Lord, and by the Spirit of our God,” but only at the eleventh hour. Higher than he is the man who began at an earlier period, under the guidance of the Holy Spirit, “to work out his sanctification with fear and trembling.” Farther advanced still are they, who having been sanctified from the womb, never had to lament the loss of hours wasted in indolence, or spent in unprofitable and unedifying pursuits. “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” Distinguished are the prophets, the apostles, and evangelists. Pre-eminent is John the Baptist, than whom “a greater was never born among the sons of men.” Bright in glory are the angels who excel in strength. “Worthy is the Lamb

that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Then cometh the end, when the mediatorial reign of Messiah shall terminate, when God shall be all and in all, Almighty, Everlasting, possessed of every perfection, alone infinite in happiness, because in capacity infinite! "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant."

All the gorgeous splendour of the external scenery in which heaven is exhibited to the eye of faith, falls far short, in mental and moral magnificence, of this delineation of the happiness of the redeemed, as proceeding in beautiful and endless progression, according to their respective capacities. Advancing from one attainment to another in the knowledge of God's works, and ways, and dispensations,—engaged more especially in contemplating the inexplorable infinity of the riches of Christ,—entering upon new and more enlarged spheres of action in promoting the happiness one of another,—increasing in moral worth,

in spiritual affection, and intellectual discernment in proportion to their respective powers,—the redeemed in heaven have many additional motives for adoration and thanksgiving; and, while each of them, in his own department, is concurring to the advancement of the same great object, they exhibit a picture of variety in combination with order, pleasing to the believer, as the gradation of colours to the eye of the painter, or the harmony of commingling sounds to the ear of the musician. Pleasing as they are, these passive emotions of admiration and delight, as the effect of this glorious vision, are not so important as the impulse which it gives to the heart; as the fervour which it excites in the mind; as the determination which it awakens to exercise ourselves unto godliness, that the soul may daily expand in fuller dimensions, and continually become fitter for the service and enjoyment of the heavenly world. It is indeed an animating consideration, that, by every effort to improve in moral, spiritual, and intellectual excellence, we are multiplying the elements of future blessedness, and enlarging our capacity for future and never-ending usefulness. It is a reflection truly consolatory, that, when our hearts become purer and softer, and better, by the sanctified improvement of affliction, it “worketh out for us a fir

more exceeding, even an eternal weight of glory." To the contemplation of that future state, in which our enjoyment will be accurately proportioned to our present attainments, we cannot lift our thoughts, without feeling the important truth more and more deeply, that, constant amelioration of character is an object of supreme importance ; and that, not only every aberration from duty, but every degree of listlessness in working out our sanctification by waiting upon God in the way, and at the time of his appointment, is a loss for which we cannot compensate by future application. An encouragement so animating, a warning so salutary, a conviction so much calculated to call forth the elastic vigour of the soul, it is of great importance to confirm ; and happily, the expectations of reason upon this interesting subject are verified by the assurances of Scripture. It is in this sense we view the declaration, that " God is not unrighteous to forget our work of faith." The general principle for which we contend, is laid down in these explicit terms :—" He that soweth sparingly, shall reap also sparingly ; and he that soweth bountifully, shall reap also bountifully." Impressively does this remind us that we are, every day, either diminishing or enlarging the fulness of our heavenly recompense, as we are diligent or otherwise, in watering the

good seed which has been sown in our hearts, by drawing daily out of the wells of salvation,—in other words, by cultivating habitually an increase of faith in Jesus Christ. Our graces, generally speaking, gradually heighten to perfection, in the ratio of the evidences by which we ascertain our personal participation of spiritual privileges; and hence the Apostle Peter exhorts Christians “to give diligence to make their calling and election sure.” And he adds, “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” There is a gradation in the spiritual as in the moral world. There is first the blade then the ear, and then the full corn in the ear. In consequence of union with Christ, they “grow up unto him in all things,”—more or less rapidly they expand,—they mature,—they bring forth fruit unto holiness,—and he that “giveth the increase,” will not only give “an entrance,” but “an abundant entrance,” in a degree proportioned to the extent of the produce in every individual instance. In this idea we have the key to the meaning of John, when he says, “Blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them.” More especially, as we have already

noticed, shall they who turn many to righteousness, shine as the stars in the brightness of the firmament; and, in another passage, we are taught to believe, that the public acknowledgment of their faithfulness and success will augment their joy, in a degree far surpassing the happiness of others. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Moreover, we are expressly informed, that "every man shall receive his own reward, according to his own labour." This procedure, on the part of God, in assigning, in every instance, a recompense suitable to the degree in which the gifts of his grace and of his providence have been improved, is beautifully illustrated in the parable of the ten talents. On the principle of reward, in accurate proportion to present attainment, one man is made a ruler over ten cities, another over five, and another over two. Distinction in honour and of place is evidently implied in our Lord's answer to Zebedee's children: "It shall be given to them for whom it is prepared." But the idea is unfolded still more prominently in the assurance given by our Lord to his immediate followers, that they should "sit on twelve thrones, judging the twelve tribes of Israel." Still fixing our eye on the progress

of the Divine arrangements in heaven, as illuminated by the light of the Gospel, we not only see the hand which moves the scene, but we discern the principle by which it is guided, in marshalling the great and glorious assembly of the faithful,—when we behold every man, every man in his order, “every man in his own order,” arrayed in the beauty of holiness, and standing in the presence of the righteous Governor of the universe, who loveth righteousness and rewardeth the upright.

### SECTION THIRD.

Vice works its own punishment to a certain extent even in this world : and it does so by the appointment of him who is the God of our lives. In this way he vindicates his authority as the Moral Governor of man : and in this way he exhibits a display of punitive justice, that is intended and calculated to operate as a warning to his rational creatures, and as a salutary check on their conduct. Manifested for this purpose, his justice is clearly distributive, in as much as he has, in a great measure, proportioned the degree and endurance of misery, to the extent and aggravation of the vice that is chargeable upon the

subjects of his moral government. For the establishment of this important truth, there is sufficient evidence, in the palpable and undeniable facts, that, considered in itself, the tendency of vice is toward suffering; and that, upon the whole, the vicious are miserable even on earth. This is the case although, in external arrangements, God is still "kind to the evil and unthankful,"—"making the sun to rise and the rain to descend" on the "children of disobedience." In some degree they enjoy these advantages of pure and unmerited favour; but, in many instances, they rejoice only in appearance; and, if faithful in recording their experience, all of them will confess that vice is a name for that which causes misery. In this result a monition is afforded them concerning God's punitive justice. Working upon the peculiar propensities and predispositions of their minds, one vice leads to another; and, under these circumstances, we may safely appeal to the consciousness of all, whether it is true, that unhappiness is ever-growing as they make progress in their forbidden career? They may command every thing that is fitted to feast the senses and captivate the imagination; but, were we able to unlock the recesses of their souls, then we should see the gnawing worm that dies not, and the consuming



fire that is not quenched. Its flame is increased by every cherished desire ; and more intense still, as these desires ripen into action. Hence the gradation of disappointment, and suffering, and wretchedness in the diversified lots of the wicked. Here is a token both to him who suffers, and to him who beholds such suffering in others, of distributive justice, as dispensed, even in time, by the Moral Governor of the world. According to his decree, the principles, desires, and actions of the vicious perpetuate themselves, and sink the persons actuated by them in guilt and misery. Their present state is the consequence of previous impressions : the unhallowed tendencies in which they now yield will affect their condition in time to come ; and, if not checked and obliterated by a power superior to their own, the continuance of them will inevitably prove eternal. This is the dictate of reason. To a certain extent this lesson is taught by observation and experience. The feeling of its reality and importance is felt by every one whose conscience is not sunk in the slumbers of moral torpor. The apprehension of it has awed man in every age, when led to consider his constitution as an intellectual and accountable being ; and, certainly, the procedure of punitive justice, in flinging her sword into the scale, as it descends in moral

turpitude, affords a warning to all, of the firm and inflexible decision of God, neither to arrest the consequences of transgression in the case of the finally impenitent, nor forego the manifestation of his character as the righteous Governor of the nations.

The conclusion which we deduce from these premises is one of great importance. Sin is suffering. The root of iniquity is fruitful in bitterness, in proportion as it extends its fibres throughout the heart. Outward transgressions point, as an index, to the evil principle from which they proceed ; and every such act is followed by two contemporaneous effects. On the one hand, it enfeebles moral power, and impairs personal enjoyment ; whilst, on the other hand, it enlarges the capacity for misery, and increases individual suffering. This may not be always very apparent in minute cases, more especially where the influence of what is good, in a mixed character, counteracts the operation of what is evil ; but the effects of which we speak, are obvious in more flagrant instances,—as, when the proud, the envious, and revengeful, yield themselves up as a prey to craving desires, pining discontent, and racking jealousy. Not an act that they do,—not a word that they speak,—not a purpose that they form under the influence of these feelings,—but tends

to diminish their susceptibility of enjoyment, augment the wretchedness of their minds, and rivet them for ever in chains of hopeless slavery. Hence it is, that the anticipation of future punishment, which is sanctioned by the dictates of reason, involves in it the idea of diversity, co-extensive with the innumerable shades of character by which sinners are distinguished one from another.

We learn from the plain and precise affirmations of Scripture, that, according to an irrevocable arrangement, these temporal displays of punitive and distributive justice, will terminate in pangs more intense, in sorrows unimaginable and in retribution everlasting. Saith the Saviour,—“ Fear him who can destroy both soul and body in hell. Yea, I say unto you, fear him. The impenitent, unbelieving, and ungodly, shall be removed by Omnipotence to a gloomy region far removed from the abode of the righteous, and separated from it by an impassable gulf, where they “ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” In these realms they shall be exposed to that merited but awful malediction which is implied in the sentence “ Depart from me ye cursed into everlasting fire prepared for the devil and his angels.” In the

and other statements of similar import, it is intimated, in the most unequivocal manner, that their punishment will arise, in part, from suffering directly inflicted; and, deeply ought every one to be impressed with the appalling nature of this tremendous announcement. But in accordance with the plan which we are now pursuing, we confine ourselves chiefly to the nature of future punishment, as originating in the constitution of the sinner, and as invariably and indissolubly connected with the operation of sin, in continuance of the moral government under which he was placed while on earth.

In the state of exclusion from heaven there will be no counteracting influence to restrain, as on earth, the natural working of the evil principle by which sinners are actuated. The capabilities of suffering, which they carried along with them from this world, will have a free and full development in the eternal abode. Their individual wretchedness, unmodified by external circumstances, will be regulated by the advantages of which they respectively participated, by the measure of their several iniquities, and the aggravation of the crimes with which, in this world, they were chargeable. "There is no peace, saith my God, to the wicked."—"Some shall awake to shame and everlasting contempt."

to diminish their susceptibility of enjoyment, augment the wretchedness of their minds, and rivet them for ever in chains of hopeless slavery. Hence it is, that the anticipation of future punishment, which is sanctioned by the dictates of reason, involves in it the idea of diversity, co-extensive with the innumerable shades of character by which sinners are distinguished one from another.

We learn from the plain and precise affirmations of Scripture, that, according to an irrevocable arrangement, these temporal displays of punitive and distributive justice, will terminate in pangs more intense, in sorrows unimaginable and in retribution everlasting. Saith the Saviour,—“ Fear him who can destroy both soul and body in hell. Yea, I say unto you, fear him. The impenitent, unbelieving, and ungodly, shall be removed by Omnipotence to a gloomy region far removed from the abode of the righteous, and separated from it by an impassable gulf, where they “ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” In these realms they shall be exposed to that merited but awful malediction which is implied in the sentence “ Depart from me ye cursed into everlasting fire prepared for the devil and his angels.” In the

and other statements of similar import, it is intimated, in the most unequivocal manner, that their punishment will arise, in part, from suffering directly inflicted; and, deeply ought every one to be impressed with the appalling nature of this tremendous announcement. But in accordance with the plan which we are now pursuing, we confine ourselves chiefly to the nature of future punishment, as originating in the constitution of the sinner, and as invariably and indissolubly connected with the operation of sin, in continuance of the moral government under which he was placed while on earth.

In the state of exclusion from heaven there will be no counteracting influence to restrain, as on earth, the natural working of the evil principle by which sinners are actuated. The capabilities of suffering, which they carried along with them from this world, will have a free and full development in the eternal abode. Their individual wretchedness, unmodified by external circumstances, will be regulated by the advantages of which they respectively participated, by the measure of their several iniquities, and the aggravation of the crimes with which, in this world, they were chargeable. "There is no peace, saith my God, to the wicked."—"Some shall awake to shame and everlasting contempt."

to diminish their susceptibility of enjoyment, augment the wretchedness of their minds, and rivet them for ever in chains of hopeless slavery. Hence it is, that the anticipation of future punishment, which is sanctioned by the dictates of reason, involves in it the idea of diversity, co-extensive with the innumerable shades of character by which sinners are distinguished one from another.

We learn from the plain and precise affirmations of Scripture, that, according to an irrevocable arrangement, these temporal displays of punitive and distributive justice, will terminate in pangs more intense, in sorrows unimaginable and in retribution everlasting. Saith the Saviour,—“ Fear him who can destroy both soul and body in hell. Yea, I say unto you, fear him. The impenitent, unbelieving, and ungodly, shall be removed by Omnipotence to a gloomy region far removed from the abode of the righteous, and separated from it by an impassable gulf, where they “ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” In these realms they shall be exposed to that merited but awful malediction which is implied in the sentence “ Depart from me ye cursed into everlasting fire prepared for the devil and his angels.” In the

and other statements of similar import, it is intimated, in the most unequivocal manner, that their punishment will arise, in part, from suffering directly inflicted; and, deeply ought every one to be impressed with the appalling nature of this tremendous announcement. But in accordance with the plan which we are now pursuing, we confine ourselves chiefly to the nature of future punishment, as originating in the constitution of the sinner, and as invariably and indissolubly connected with the operation of sin, in continuance of the moral government under which he was placed while on earth.

In the state of exclusion from heaven there will be no counteracting influence to restrain, as on earth, the natural working of the evil principle by which sinners are actuated. The capabilities of suffering, which they carried along with them from this world, will have a free and full development in the eternal abode. Their individual wretchedness, unmodified by external circumstances, will be regulated by the advantages of which they respectively participated, by the measure of their several iniquities, and the aggravation of the crimes with which, in this world, they were chargeable. "There is no peace, saith my God, to the wicked."—"Some shall awake to shame and everlasting contempt."



Some shall beg earnestly for “a drop of water to cool the tip of their tongue.” All this implies a consciousness of moral deformity, and correspondent mental wretchedness. It exhibits fear, perturbation, and torment,—torment arising from craving desires, without the means of gratification. It tells of piteous wailings after deliverance from punishment, in connexion with the anxiety of disappointment, and the agony of despair. In all this the analogy is close between what happens in this world and what is exhibited in the state of coming retribution; and so close is it, that as Bishop Butler observes, it may be difficult to determine for which of the two states the following passage was principally intended:—“Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity. I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.”—“For that they hated knowledge, and did not choose the fear of the Lord; therefore shall they eat of the fruit of their own way, and be filled with their own devices.”

In every instance the misery of the excluded will be complete ; and yet, in amount, it will vary in every particular case. In the state of future retribution, every individual shall receive the full measure of his capacity. He shall receive the wages of sin.—“ God will render unto every man according to his works ; to them who obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.”—“ They that have sown the wind shall reap the whirlwind.”—“ They that plough iniquity, and sow wickedness, shall reap the same.”—“ It will be more tolerable for Tyre and Sidon, Sodom and Gomorrah, at the day of judgment,” than for those who have neglected superior advantages. “ For, unto whomsoever much is given, of him shall much be required ; and to whom men have committed much, of him they will ask the more.”—“ The servant who knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.” Still farther,—“ He that sinned without law, shall perish without law ; and he that has sinned under the law, shall be judged by the law.” This will suffice. The evidence in favour of our general proposition is

alike obvious and decisive. It is equally reasonable and scriptural. Suffering is connected, by the original appointment of God, with sin. By his appointment, the aggravation of sin depends greatly on the abuse of the means of improvement, that have been placed within the reach of accountable beings. By the same appointment, the extent of punishment will bear an exact proportion to the degree in which sin has been indulged; and yet, in every instance, it will prove complete. "Behold, ye despisers and wonder, and perish!" Dreadful, unutterable, inconceivable by man at present—but still comparatively light—will be the punishment of the ignorant heathen, when condemned by the law under which they lived, on account of their "filthiness," and their "abominations," and because "they did not like to retain God in their knowledge." Melancholy will be the condition of those unbelievers, who, in possession of cultivated minds and sedate temperaments, have passed through life in a tranquil and unobtrusive manner, influenced only by a regard to personal comfort and the good opinion of others. Greater, we may imagine, will be the wretchedness of those who listened less attentively to the voice of reason, and yielded more frequently to the influence of their passions. Deeper still must be the

degradation of all who were perverted and corrupted by a selfish policy, and were habitually guilty of injustice and oppression, of fraud and dishonesty. If any had been more daring in defiance of Divine authority, and had, at the same time, dissipated their substance and their health in scenes of grovelling sensuality, they, doubtless, must fall under still heavier condemnation. But, of how much sorer punishment shall they be found worthy who have done despite unto the spirit of grace, have trampled under feet the blood of the covenant, and ended their career in a total renunciation of Christianity. Where shall we,—in imagination and according to fair deductions from the testimony both of reason and of Scripture,—where shall we place the hypocrite, who had been successful in concealing the indulgence of his corrupt tendencies, under the garb of a sanctimonious deportment? Where, but in the lowest hell, scowled upon even by the fiends themselves. There he feels the natural, the constituted, the unavoidable consequences of sin. There his compeers hear him say in bitter acknowledgment,—“My sin hath found me out.”—“Which way I fly is hell; myself am hell.” But not he alone shall come into this condemnation; and, lest any one who is still determined to live in vice and sin, should be led to

peruse these considerations, we desire to arrest him by the blessing of God ; and with this view we would fix the eye of his mind upon the following passage of Holy Writ :—“ They that walk after the flesh in the lust of uncleanness and despise government, as natural brute beasts made to be taken and destroyed, shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots are they and blemishes, sporting themselves with their own deceivings, while they feast with you : having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls ; a heart they have exercised with covetous practices ; cursed children :—these are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.”

These are weighty considerations, and we rest their truth upon the connexion between present and future character, as acknowledged by reason and declared by inspiration. If the existence of their connexion be admitted, the conclusiveness of our deductions as to the tendency of sin to enlarge the sinner’s capacity for suffering in a future state, cannot, in reason, be called in question. It were irrational, we should think, to hesitate in regard to what has been stated as to the

desert and punishment of sinners, in a degree proportionate to the extent of their actual wickedness. It were madness to receive such statements in scorn, or hold them in contempt, or refuse to act under their influence. The plain and comprehensive terms in which suffering is represented as a judicial consequence of sinning, leaves no room for dubious speculation as to the tendency of God's moral government in time and throughout eternity. Under this impression, we look with pity upon all, who are allowing themselves to be impelled by misdirected affections, and ill-regulated passions, towards irretrievable destruction. We think of the period when they shall writhe under the excruciating feelings of an upbraiding mind ; when their hearts must sink upon hearing the melancholy sound of the word "depart;" when they shall be driven from all that is lovely in scenery, and from all that is pleasing in social intercourse. That which we can scarcely contemplate in idea, they must endure in reality, when feeling the contrast between the abode to which they now are doomed, and that which they have lost—lost for ever, because they would not accept of eternal life as the gift of God through Jesus Christ our Lord. These are the sources of anguish to which Milton represents Satan as referring, when he was cast

down from heaven ; and his words, be it noted, are but too expressive of feelings that soon may harass the soul of the incorrigible offender.

“ The thought,”

says he,

“ Both of lost happiness and lasting pain  
Torments him.”

And again he says,

“ Is this the region, this the soil, the clime,  
That we must change for heaven, this mournful gloom  
For that celestial light ?”

——“ Farewell, happy fields,  
Where joy for ever dwells.”

“ Reflections of this kind,” says Bishop Butler, “ are not without their terrors to serious persons, the most free from enthusiasm, and of the greatest strength of mind ; but it is fit things be stated and considered as they really are. And there is, in the present age, a certain fearlessness with regard to what may be hereafter, under the government of God, which nothing but an universally acknowledged demonstration on the side of Atheism can justify ; and which makes it quite necessary, that men be reminded, and, if possible, made to feel, that there is no sort of ground for being thus presumptuous, even upon the most sceptical principles. — May it not be said of

any person, upon his being born into the world, he may behave so as to be of no service to it, but by being made an example of the woful effects of vice and folly. That he may, as any one may, if he will, incur an infamous execution from the hands of civil justice; or, in some other course of extravagance, shorten his days; or bring upon himself infamy, and diseases worse than death! So that it had been better for him, even with regard to the present world, that he had never been born. And is there any pretence of reason for people to think themselves secure, and talk as if they had certain proof that, let them act as licentiously as they will, there can be nothing analogous to this, with regard to a future and more general interest, under the providence and government of the same God."

"And thus the whole analogy of nature, the whole present course of things, most fully shows, that there is nothing incredible in the general doctrine of religion; that God will reward and punish men for their actions hereafter; nothing incredible, I mean, arising out of the notion of rewarding and punishing. For the whole course of nature is a present instance of his exercising that government over us, which implies in it rewarding and punishing."

"Moral government consists, not barely in



rewarding and punishing men for their actions which the most tyrannical person may do ; but in rewarding the righteous, and punishing the wicked ; in rendering to men according to their actions, considered as good or evil. And the perfection of moral government consists in doing this with regard to all intelligent creatures, in an exact proportion to their personal merits or demerits."

---

## **CHAPTER EIGHTH.**

---

**ON THE MANIFESTATION OF GOD.**



## CHAPTER EIGHTH.

### ON THE MANIFESTATION OF GOD.

#### SECTION FIRST.

WE can neither understand the nature of man, nor the nature of God. Into these mysteries it were alike idle and presumptuous to inquire. But there are certain facts revealed in Scripture respecting the Creator, and respecting man, his creature.

Man, we are told, subsists on earth, in soul, body, and spirit. When called upon to pass through death into another region, he does not become “unclothed, but clothed upon,” with a material frame, as exemplified in the case of Moses, when he appeared on the Mount of Transfiguration, so as to be recognised as a man. Still further our attention is directed to an ulterior change, when the redemption of the body shall be accomplished.

Under these varied appearances is man exhi-

bited in the Word of God : and in all of them his unity as an intelligent agent is connected with complexity in the mode of his existence. His soul we cannot contemplate in the light of Scripture, apart from the material frame with which it is clothed ; and his personal oneness, in whatever it may consist, is inseparable, in as far as we know, from plurality in the mode of his being. Of this mode we cannot form a distinct, and far less an adequate idea.

The mind of man, as we believe, is an indivisible essence, distinct from matter, and the subject of various phenomena, to which we ascribe complexity, dissimilar to that which is produced in the union of substances to form a physical body. The difficulty of comprehending how these states of mind are produced, is increased not a little by the connexion of mind with the material frame, in constituting an individual human being. He is fearfully and wonderfully made. The nerves that supply the organs by which he moves are distinct, in their origin, from those which communicate sensation. This is a remarkable discovery ; and scientific men were astonished when it was pointed out by Sir Charles Bell, and other physiologists, that the anterior and posterior spinal nerves, notwithstanding their origin from different organs, appear entirely homogeneous, per-

form functions so opposite as those of motion and ensation. We learn further from the records of medicine, that certain states, or in other words, certain powers of the mind, are more intimately connected with particular portions of the brain than others. We find that an injury done to a particular part of the brain, whether by disease or otherwise, prevents the manifestation of one state of the mind, or the display of one of its powers, whilst all the rest are exhibited as in ordinary cases. All this is very wonderful, and absolutely confounding. We believe in the unity of a human being as an individual intelligence; but, in what personal identity consists we do not know. The determination of this question transcends human ability. Although we have no time of sufficient length to go to the depth of this subject, we do not prostrate our understanding in making this acknowledgment. We simply make a becoming admission, that the definition of man's identity is not within the province of human reason.

Even if we were able to determine the mode of man's subsistence, we should not be entitled, from our knowledge in this respect, to infer the mode of the Divine subsistence. Any inference of this kind would be equally daring and false: and from presumption of this kind we keep at

the farthest possible distance. But we infer, we are evidently entitled to do, from the complexity connected with the phenomena of the human mind, that we should not be affected with surprise, in coming, as we frequently do in Scripture, upon the affirmation of an unique complexity in the mode of the Creator's subsistence. From the harmony discoverable in the natural world we infer unity of counsel—and from unity of counsel, we are entitled to infer, that over the universe there is only one God. This inference we deem clear and undeniable; and we are hesitating in our conviction, that in a revelation actually made by God, there cannot be any declaration in contradiction of a doctrine taught clearly as the numerical unity of the Divine nature is taught, in his works and providence. In this respect, the language of the Mosaic Law is in accordance with the unvarying tenor of the Scriptures. “Hear, O Israel, the Lord our God is one Lord.” Of this it is unnecessary to multiply proofs, because, in the belief of this fundamental doctrine, all professing Christians are agreed. In this sense we are all Unitarians. This opinion finds a place in our creed inconsistent with this catholic faith. At the same time we hold in conformity with this truth, that, as it were unreasonable to expect an unity of

in the Divine Being, so absolutely simple as to be comprehensible by every Christian, knowing, as we do, that every philosopher is baffled in his attempts to form a distinct conception of his own identity. Observing, as we do, that in the phenomena connected with this subject, there is a complexity which is altogether inexplicable, every such expectation would, in our opinion, be irrational. Antecedent to all deductions from the information of Scripture upon the subject, it is, we say, reasonable to suppose, that there must be in the indivisible essence of the one God, some property which distinguishes the mode of his existence, from that of the existence of his innumerable rational creatures. Let us for the present only consider it as a supposition, that according to a communication from himself upon the subject, there is in the unity of his essence a threefold manner of existence. May this not be, for ought we know to the contrary, the very unique property by which his essence is distinguished from that of all other beings? "Who by searching can find out God? Who can find out the Almighty to perfection?" Not they surely who cannot tell the manner in which the mortal and immortal parts of man constitute one human being—his mind operating upon his body, and his body influencing his mind—and when injured



in a particular place, depriving the individual a single mental faculty, while all the rest remains altogether entire. By this and similar considerations, the threefold mode of the Divine subsistence, on the supposition of the fact being actual, stated in the Inspired Volume, is placed, not on beyond the charge of impossibility in itself, but beyond even the charge of improbability. We cannot define underived existence, but we believe the fact: and if in truth God has communicated the fact, that in his nature there is a threefold mode of subsistence, we are in reason bound to give credit to the declaration upon his authority. In the nature of the case, this distinction in the Godhead must remain inexplicable by us; but the belief of the Divine communication upon this point, there is no admission of inconsistencies, and no call for any thing like prostration of the understanding. On the contrary, if satisfied that such is the revelation which God has made, we are only consistent with ourselves in matters of opinion; and are only yielding, as reasonable beings ought, to the highest possible evidence when we receive the Scriptural exhibition of one God, as subsisting, "Father, Son, and Holy Ghost." In this statement, as we affirm, there is no appearance of contradiction. "What contradiction?" asks the eloquent and

Saurin; "what is a contradiction, with regard to us? A contradiction is an evident opposition between two known ideas. In order, therefore, for a man to be justified in denying that God can be in one sense Three, and in another sense One, that man ought to have a thorough acquaintance with the Divine nature,—a degree of knowledge which no mortal can pretend to. God only fully knows himself. If God then has declared that in one sense he is Three, and in another sense One, that declaration ought to be enough for you and me. Unless we know God better than he knows himself, it is presumption to refuse to believe what he has declared respecting himself."

The grand question is, does this doctrine, generally denominated the Trinity, occur in the Scriptures, in terms which plainly denote a real distinction in the undivided essence of the Godhead? We reply, it is so stated in a great variety of passages; and, as we think, in the most unequivocal manner. These, it is not our purpose in this work to enumerate; but, to set this manifestation of the Deity in a clear point of view, we shall adduce proof more than sufficient, as we apprehend, to satisfy the candid reader.

"Go, teach all nations, baptizing them into the name of the Father, and of the Son, and of

the Holy Ghost." So said our Lord, and it not be reasonably maintained that he commanded his disciples to baptize into the name of the Father, a creature, and an attribute. Into the notion of this irrational supposition is ever driven, who will not receive the Trinitarian doctrine, simply because it cannot be explained as incomprehensible. But it is altogether credible, in the estimation of sound reason, that the name of the Son, were he a mere creature, that the name of the Holy Ghost as an attribute merely, should be associated with the finite Creator, who is in possession of every possible attribute. It is evidently the only position, that, in this passage, the one Jesus is exhibited as "the Father, the Son, and the Holy Ghost." The same remarks apply with equal force to the passage in which it is "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Here, beyond controversy, is a parity of powers attributed to the Saviour, the Heavenly Father, and the Holy Ghost. In the following passage, we have the recognition of Jesus, of the Father, and the Holy Ghost, as engaged, distinctively, in the salvation of believers. Said our Lord,—“ I am the Father, and he shall give you and

forter, that he may abide with you for ever. The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." Here, manifestly, there is said to be a distinction in the undivided Godhead, although in what the distinction lies, we cannot determine. We are only made acquainted with certain facts. The Holy Ghost is never called the Son of God. It is said, in the words quoted, "he proceedeth from the Father." Elsewhere he is said to be the Spirit, not of the Father only, but of the Son also. The Son is never confounded with the Father, nor the Father with the Son. The Father sendeth. The Son is sent.

On the strength of these, and many other declarations, we maintain the existence of a threefold and real distinction in the undivided Godhead. In our faith in this fact there is no more difficulty than in our belief of the Divine unity. In these matters of credence "nothing is wonderful or all is wonderful."

In order to express our belief in a summary way, in the existence of this real distinction, we

adopt the term "person," not in its ordinary sense as denoting a separate being, nor as fully adequate for our purpose, but as the best that language affords, to denote a real distinction, in opposition to a merely nominal or logical discrimination between "the Father, the Son, and the Holy Ghost." This is the doctrine of Scripture, and accordingly it is the doctrine of the Westminster Confession of Faith, in which it is said,—“There is but one only living and true God, who is infinite in being and perfection, a pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible.” And again,—“In the unity of the Godhead there be three persons, of one substance, power, and eternity : God, the Father ; God, the Son ; and God, the Holy Ghost.”

This is the faith into which we are baptized. Most readily do we admit that the names by which the existing distinction in the undivided essence of the Godhead is denominated, cannot be intended to explain what must remain inexplicable by us in our present state. They intimate unequivocally the fact of a threefold manner of existence in the ever-blessed God ; and our recognition of God, as he is exhibited under these names, is calculated to serve a practical and most important purpose. On the one hand, it exhibits God as

standing in certain relations to us ; and, on the other hand, it exhibits us as standing in certain relations to him. As he is the Father, we are his children. As he is the Son, we are his redeemed people. As he is the Holy Ghost, we are the temple of God. This is far from implying, that, in the terms, " Father, Son, and Holy Ghost," we have no more than modal distinctions and names of the same signification. Whilst, by these names, we are taught the co-existence of distinct persons in the undivided essence of the Godhead, we have, in the Scriptural application of the Trinity, in its bearing on the condition and character of Christians, an instructive summary of our holy religion. We, who admit the existence of a mysterious complexity in the phenomena connected with our own nature, should, in consistency, be ready to acknowledge the reasonableness of Christianity, in maintaining the existence of that complexity in the phenomena connected with the Godhead, which we term Trinity in Unity. So far we are entitled to appeal to human reason ; but farther we cannot advance, without either plunging into a labyrinth of unjustifiable and unedifying speculation, or entering on the downward career of an infidel and dogmatical philosophy.

" Whatsoever simplicity," says a most pro-

found thinker, John Howe, "the ever-blessed God hath claimed to himself, or can, by evident reason, be demonstrated to belong to him as a perfection, we ought humbly to ascribe to him. But such simplicity as he hath not claimed: such as is arbitrarily ascribed to him by overbold and adventurous intruders into the most profound arcana of the Divine nature; such as can never be proved to belong to him, or to be any real perfection; such as would prove an imperfection, and a blemish; and such as is manifestly irreconcilable with his own plain affirmations concerning himself; we ought not to impose it upon ourselves, or to be so far imposed upon, as to ascribe to him such simplicity."

"He who goes about to speak of the mysterious Trinity," says Bishop Taylor, "and does it by words and names of man's invention, may amuse himself, and build tabernacles in his head and talk something he knows not what; but the good man, that feels the power of the Father, and to whom the Son is become wisdom, righteousness, sanctification, and redemption,—in whose heart the love of the Spirit of God is shed abroad, to whom God hath communicated the Holy Ghost, the Comforter,—this man, though he understands nothing of that which is unintel-

ligible, yet he alone truly understands the mysteriousness of the Holy Trinity."

These statements are equally reasonable and Scriptural; and, in conformity with the conclusion to which we have come, we now proceed to consider, in the second section, what is advanced in the Sacred Record concerning the manifestation of the Son of God.

#### SECTION SECOND.

"And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." These words occur in a remarkable portion of the canon of Scripture, to which Sir Isaac Newton turned his attention in a very particular manner, and of which he says, "I do not find any other book of the New Testament so strongly attested or commented upon so early as this." The passage contains a combination of the most sublime doctrines of our holy faith; of those which more especially are under consideration in this chapter.

Our Saviour sets forth his claim in these



words, as the Author and Finisher of the mediatorial scheme of redemption. The terms in which he conveys this idea may be stated in this form.—"I am the first, and the last, and the living one." His declaration, in these terms, is in strict accordance with the fact elsewhere stated that his "goings forth have been of old from everlasting." The economy of grace has been carried on under various external dispensations; but from the first he has guided all its arrangements. To nothing indeed but to the analogy of faith in this respect, can the following and many such passages refer:—"In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand:

which he had taken with the tongs from off the altar ; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord saying, Whom shall I send, and who will go for us ? Then said I, Here am I, send me. And he said, Go and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." This passage, from the sixth chapter of Isaiah, descriptive, in a manner so magnificent, of the glory of Jehovah, is referred, in terms the most express and unequivocal, by the Evangelist John in his twelfth chapter, to our blessed Lord and Saviour Jesus Christ : " But, though he had done so many miracles before them, yet they believed not on him ; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ? Therefore, they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor un-

derstand with their heart, and be converted, and I should heal them. These things said Esaias, *when he saw his glory, and spake of Him.*"

He who says, "I am the first, and the last, and the living one," says also, "I am he that was dead." In these words he intimates, that in the conduct of his gracious scheme for the redemption of his people, he had submitted to death. Withholding the display of his glory for a time, and veiling his majesty, he assumed into union with himself the servile state of humanity; and in this state, as Immanuel, of one person in two distinct natures, he submitted to the deepest sorrows. That his suffering nature was that of a man in soul, body, and spirit, is unequivocally affirmed in a great variety of passages. But many times during his humiliation, and, more especially, immediately before the extremity of his suffering in death, he referred to the inherent glory of his character. "If ye loved me," said he to his disciples, when weeping in consequence of what he had intimated about his approaching sufferings and death, "ye would rejoice that I said, I go unto the Father; for the Father is greater than I." If Immanuel had merely been a creature, it had then been more impossible for him, as the meek and lowly Jesus, to have compared either his own nature, or his

own condition, with that of “the Father.” An imagination so monstrous never arose from the heart of a mere man under any circumstances; nor can we reasonably explain the words of our Lord, but as contrasting his present state of humiliation with that effulgence in which his inherent majesty would shine forth, when again he should display “the glory which he had with the Father before the world was.” We know not how it may appear to others, as we have not seen it noticed by any one in this view; but, in our apprehension, it is not possible to conceive an argument better calculated than this consideration, to satisfy every reasonable inquirer as to the fact of our Lord’s supreme Deity. His assumption of the human nature into an ineffable union with himself, did not imply any thing bordering upon a transmutation of the one nature into the other, nor a blending of the one with the other; but it implied an amazing condescension, inasmuch as, for a time, the essential dignity and glory of the Redeemer were veiled and concealed, so as to deprive himself, as the Christ, of the honour which the exercise of his inherent attributes might have commanded. *Ἐαυτὸν ἐκένωσεν, ἑαυτὸν ἱταπένωσεν*, “He made himself void, he humbled himself!” This he did without divesting himself of any attributes.

If any one should say, this supposition of two distinct natures in one person is irrational, because contradictory and incomprehensible; we offer, in reply, the following statements for the consideration of the candid reader.

As held by our Church, the doctrine is stated in the following terms:—"The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that the two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."

It has been asked with apparent triumph on the part of the interrogator, if it can be affirmed of the same individual, that he is eternal in duration, yet had his origin in time; that he is infinite in wisdom, and yet limited in wisdom; that he is infinite in power, and yet limited in power? These affirmations certainly cannot be

made of one nature ; but the point in question is, whether two natures can be united in one person, in a manner altogether peculiar, so as not to be confounded ; whether, in other terms, the supposition does not imply a contradiction and an impossibility. It may, perhaps, tend to evince the unreasonableness, and even presumption, of asserting the impossibility and consequent incredibility of this union, if the questions be put, whether it can be affirmed, that the same individual can be at once mortal and immortal ; and that the highest of all beings can be present, at one and the same time, throughout all space, and yet as much present with a worshipper in his closet, as if the Deity existed nowhere else ? It is possible to conceive that, if, before the existence of our race, the former of these questions had been propounded to beings of a higher order than man, and differently constituted, they would have determined its impossibility in as far as their powers of conception could reach ; but it is not conceivable that they would venture to limit Omnipotence, or hold it impossible for him to form human creatures at once mortal and immortal. Says John Howe, “ —No impossible, no inconceivable thing. It is absurd, and very irreligious presumption to say, This cannot be. If a worm were so far capable of thought as to

determine this or that concerning our nature; and that such a thing were impossible to belong to it, which we find to be in it, we should trample upon it. More admirable Divine patience spares us !” Says Dr P. Smith,—“ The pretence of impossibility is absurd, arrogant, and blasphemous. The question is a question of fact, and can be decided only by its proper evidence, competent testimony ; the testimony of the Scriptures, the declaration of His word, who cannot be mistaken, and who cannot deceive.”

A specimen of this evidence is another statement, which we proposed to submit to the consideration of the reader.

In the ninth chapter of Romans it is said,—“ Whose are the Fathers, and of whom, *as concerning the flesh*, Christ came, who is over all God blessed for ever.” These words, according to the laws of interpretation, exhibit the incarnate Saviour as God ruling over all, blessed forever and ever. This we are persuaded every dispassionate Greek scholar will allow ; and biblical critics have triumphantly exposed the fallacious attempts which have been made to pervert the application of this passage.

In the third chapter of First Timothy it is said,—“ But if I tarry long, that thou mayest know how thou oughtest to behave thyself in it

house of God, which is the Church of the living God, the pillar and ground of the truth. And, without controversy, great is the mystery of godliness; *God was manifest in the flesh.*" This passage, as it stands in our version, has been established, by irrefragable proof, as the true reading; and, as such, it demonstrates the union of the Divine and human natures in the person of our Lord.

In the second chapter of Philippians it is said, "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Our translators have been most successful in rendering this decisive passage; and, in numerous pages of his Bible, the reader will find evidence equally unequivocal, as to the existence of two natures in the constitution of Messiah's person.\*

As to his human nature, he was in all his feelings and in all his powers, a perfect man; and it was only when necessary for the accomplishment of superhuman purposes, that the attri-

---

\* Wilson's Inquiry into the Scripture Doctrine concerning the Person of Christ, 8vo, *passim*.



butes peculiar to his Divine nature were exerted in the work of Immanuel. Not that he was, at any time, divested of his Divine perfections as "The Christ," but simply, that in this character he did not, every moment, exert either his omnipotence or omniscience; that as man, there were many things which did not come within the compass of his knowledge or ability; and that, as it was unnecessary to be known, it was not given unto him to know the day of judgment. How the Divine and human natures could be united in the mediatorial person of Christ, and the manner as such, remain in ignorance of a fact so important and interesting as the day of judgment, is a difficulty which may be suggested. But we are to bear in mind, that, the occurrence of difficulty presents no barrier to the exercise of belief as to a well-attested fact; or, otherwise we should discredit many suppositions which are universally received as undeniable. It is easy to conceive, that, even in the creation of the universe, the Deity did not put forth all his power; and, still more readily may we admit that, Divine attributes were exerted in the mediatorial person of Christ, only when superhuman acts were requisite. Still it remains true, according to the testimony of Scripture, that whatever our Lord Jesus Christ did in execution of his

official work, he did in his whole person, in as much as in all his actings the human nature was guided, and in all his sufferings the human nature was sustained, by its constant and invariable union with the Divine nature. Hence did his active and passive obedience bear the impress, dignity, and value of true and essential Deity. Upon this principle we interpret the following declarations of Scripture:—"Christ hath loved us, and given *himself* for us an offering and a sacrifice to God.—Who gave *himself* a ransom for all.—When he had by *himself* purged our sins.—He offered up *himself*.—He appeared to put away sin by the sacrifice of *himself*."—"God spared not his own Son, but gave *him* up unto death."

That he might be qualified for suffering, "a body was prepared" for him; and, accordingly, although in his Divine nature he could not suffer, he endured the extremity of suffering in that which belonged to the complex constitution of his person as Mediator—in his human nature. We say man dies when the dissolution of his body takes place, although his immortal part is incapable of any such change; but we perceive at once, that our tenderness is awakened when the pains of death lay hold on him, only because of the complex constitution of his person as a mor-

tal and an immortal creature. In connexion with the life that glows within a worm, there is value incalculable, when compared with the universe of inanimate matter ; all the dignity in connexion with man, all the excellence of this mysterious Being, arise from the soul, which is united with his material frame ; and, ascending higher still, in speaking of the glorious Immanuel, we affirm, that, all the actings and sufferings of his human nature, derived their unspeakable and infinite value from his true and essential Deity. Here is an obvious, a natural, and striking analogy, and we call attention to it, not indeed in explanation of the transcendent constitution of the Saviour's person, but as evincing in the doctrine of the Divine and human nature being united in one person, the recognition of a principle which every sound Theist is accustomed to acknowledge and as showing the reasonableness, in this view of the peculiar and characteristic tenet, to which we have been directing the attention of the reader. Here we have the key, by which, and by which alone, we can easily open up such passages as the following :—" How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." The doctrine is undoubted

Scriptural, and that it is also reasonable, has been rendered, we think, sufficiently clear, and we shall only add the following illustration in the words of Mr Andrew Fullar :—" To suppose, because humanity only is capable of suffering, that, therefore, humanity only is necessary to atonement, is to render *dignity of character* of no account. When Zaleucus, one of the Grecian kings, had made a law against adultery, that whosoever was guilty of this crime should lose both his eyes, his own son is said to have been the first transgressor. To preserve the honour of the law, and, at the same time, to save his own son from total blindness, the father had recourse to an expedient of losing one of his own eyes, and his son one of his. This expedient, though it did not conform to the letter of the law, yet was well adapted to preserve the spirit of it, as it served to evince to the nation the determination of the king to punish adultery, as much, perhaps more, than if the sentence had literally been put into execution against the offender. But if, instead of this, he had appointed that one eye of an animal should be put out, in order to save that of his son, or, if a common subject had offered to lose an eye, would either have answered the purpose? The animal and the subject were each possessed of an eye as well as the sovereign. It

might be added, too, that it was more bodily pain ; and seeing it was in the body only that this penalty could be endured, any being that possessed a body was equally capable of enduring it. True, they might endure it, but would their suffering have answered the same end ? Would it have satisfied justice ? Would it have had the same effect upon the nation, or tended equally to restore the tone of injured authority ?”

Why should it be thought incredible that “ God was manifest in the flesh ?” The fact is neither contradictory nor impossible. Whilst it is Scriptural as a tenet of our creed, it is most important in its bearing on our salvation, as giving dignity, and value, and efficacy to the atonement which the Saviour has made. It is invaluable as a personal and moral exhibition of the Divine character. It has brought the inimitable perfections of Deity within the observation of every man, in all their simplicity, loveliness, dignity, and perfection. Living, though they are, in a world lying in wickedness, all who live by faith in the Son of God, are continually in the contemplation of purity, benevolence, and mercy, in full, constant, and varied exercise, as a perfect model of Divine and human excellence. Precepts, however complete and consistent, must be limited to the particular enumeration

of duties, nor is it practicable so to define them, as to express all the bearings of moral obligation. In the instructions of the Gospel, we have sentiments and rules to which nothing can be added in the way of written or oral teaching ; but, in the character of Christ, we have an exhibition of excellence that exceeds our utmost grasp of comprehension ; that unfolds new beauties the longer we look upon it ; that opens up views of moral greatness which stretch beyond us, as it were, into a purer and brighter region, as we ourselves become ardent and successful in pressing forward to the mark for the prize of our high calling. Conscious as we shall become, in another world, of unceasing advances in wisdom and in goodness, we shall still continue, and for ever, conscious of an immeasurable distance, in moral loveliness and spiritual excellence, between us and Him, who is “ the brightness of his father’s glory, and the express image of his person.” The character we contemplate in him is not only without defect, but is perfect in excellence, and incapable of increase or improvement. This can be affirmed of none, whether on earth or in heaven, but of the absolutely and infinitely perfect God. To no creature whatever can boundless excellence be attributed ; and, exemplified as it is in our Lord Jesus Christ, we have, in the

display which he has made of moral character, as well as in his spontaneous acts of power and omniscience, the most conclusive proof, that "God was manifest in the flesh." He left us an example that we should follow his steps. In imitation of him, we are required to be perfect as God himself is perfect. In this way his followers learn of Him who was meek and lowly, far more effectually than it is possible to do from abstract moral teaching. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." Such is the effect produced by the believing contemplation of the moral loveliness of our Saviour's character. By Divine influence working on the constitution of man, this manifestation of perfect excellence is carried home to the heart, with the power of a most touching persuasion. It calls forth the best affections of the soul; brings them into vigorous and habitual action; and disposes us to say, with Thomas, in expression of our devout admiration and love, "My Lord and my God!" It is, for these reasons, our deliberate opinion, that if any one reject the manifestation of God in the flesh as a doctrine not in accordance with sound reason, he misinterprets the moral character of the Redeemer, and refuses the homage which is most

justly due to our blessed Lord and Saviour Jesus Christ.

Let the reader revert to the extent of benevolence which is implied in the condescension of "the Son of God," in being made of a woman, and made under the law, to redeem them who are under the law; and he will be lost in wonder, proportionate to the intensity and continuance of his consideration of the Saviour's infinite disinterestedness. He is represented indeed as being raised in consequence of his previous condescension to great mediatorial exaltation. Such exaltation would have been, of itself, a reward more than adequate to any depth of condescension to which a mere creature could have submitted; and with a consummation so glorious before his eyes, the feeling of disinterestedness must have been absorbed in the prospect of personal ambition and self-aggrandizement. But viewed in connexion with the inherent dignity of the Saviour, every notion of reward from external elevation is lost. His reward consists in the gratified feeling of disinterested love, when he "sees of the travail of his soul and is satisfied." To effect this happy and glorious result, he was made flesh, and dwelt among men. The anticipation of it animated him in his progress as a man of sorrows. From his arose the only gleam of joy that ever bright-



ened his countenance in the course of his afflicted life. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." It was in consideration of the joy that was set before him, that he endured the contradiction of sinners against himself; and this, as we have said, is the joy that fills his mind amidst the unrivalled and Divine glories of eternity. Here is a pattern of condescension and disinterested love. The circumstance of infinity, in connexion with the excellence which it displays, renders it a pattern for created intelligences, in every possible state of advancement in pure and benevolent feeling. Not only does it rebuke the high bearing, so often observable in this life, among those who wound the feelings, whilst they minister to the wants of their fellow-men; not only does it cherish the emotion of fervent charity in relieving the temporal necessities of others; not only does it now encourage the feeling of tenderness for the erring, pity for perishing sinners, and a deep desire to be instrumental in the salvation of their souls: but, hereafter, the contrast exhibited between the boundless disinterestedness of Christ, and the highest possible attainments

the redeemed in the exercise of love, will continue to enliven and invigorate their sentiments of generous emulation in adding to the happiness of each other throughout everlasting ages. With capacities greatly enlarged, they will apprehend better than we can do, the height, and depth, and length, and breadth of love without end, and grace without measure, manifested in the Person and work of the Redeemer as the chosen of ten thousand. Full in their view, in all the lustre of his character, he will remain for ever the object of their admiration, and the subject of their song :—  
“ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” That which will perpetuate this admiration of their Saviour in the heavenly state, is the boundless extent of his condescension, and the inexorable infinity of his grace ; and, from this peculiarity in the excellence of Him, towards whose perfection it is their ambition to advance, the celestial inhabitants will derive an unceasing and powerful incentive to cultivate the ever-expanding pleasures of disinterested generosity. “ Without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

We receive this doctrine, because it is Scriptural, and because it is reasonable. It is reasonable, as it does not involve any contradiction; as it bears an obvious analogy to the principle on which we attach value to living beings; as it is a display of boundless perfection which no mere creature could exhibit; and as it affords considerations of great importance for the advancement of moral excellence, in time and throughout eternity, among members of the human family. It will more than repay the trouble of perusing these pages, if the reader be induced by what has been stated, to examine more carefully and habitually the living and lasting commentary on the spirituality and extent of the Divine requirements, given by the manifestation of God in the flesh. His doing so will tend to sustain the loftiest aspirations of his soul, to regulate his affections, to purify his desires, to guide his conduct, and render him "an epistle of Christ, known and read of all men." It will open his ears to the voice of heavenly wisdom, saying, "Let this mind be in you which was also in Christ;" and it will set his heart to the imitation of him who left "an example that we might follow his steps."—"He that gives alms to the poor," says Dr Jerem Taylor, "takes Jesus by the hand; he that patiently endures injuries and affronts, helps hi

to bear his cross ; he that comforts his brother in affliction, gives an amiable kiss of peace to Jesus ; he that bathes his own and his neighbours' sins in tears of penance and compassion, washes his Master's feet. He that considers with what affections and lancements of spirit, with what effusions of love Jesus prayed ; what fervours and assiduity, what innocency of wish, what modesty of posture, what subordination to his Father, and conformity to the Divine pleasure were in all his devotions, is taught and excited to holy and religious prayer. The rare sweetness of his deportment in all temptations and violences of his passion,—his charity to his enemies,—his sharp reprehensions to the scribes and Pharisees,—his ingenuity towards all men, are living and effectual sermons to teach us patience and humility, and zeal and candid simplicity, and justice in all our actions. The life of Jesus is not described to be like a picture in a chamber of pleasure, only for beauty and entertainment of the eye, but like the Egyptian hieroglyphics, whose every feature is a precept, and the images converse with men by sense, and signification of excellent discourses."

## SECTION THIRD.

Whilst our Lord tabernacled with his immediate disciples, they were cheered by his presence; they were animated by his example; and they enjoyed the benefit of his guidance amidst the difficulties to which they were exposed. As the time approached when these advantages should be enjoyed by them no longer, their compassionate Lord condescended to prepare their minds for his departure, to support their faith, and fortify them against apostasy. With this view, he gave them an assurance that in the mission, presence, and agency of the Holy Ghost, ample compensation should be vouchsafed for the loss of his personal ministry, example, and guidance. He told them, that, as the bestowment of this blessing was the appointed result of his departure to the Father, and could not otherwise be conferred, they ought not to indulge in grief at the prospect of separation. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

In our Saviour's discourse, on this occasion he is called "The Comforter." We find him

also distinguished as "The Spirit of Truth." He is styled "The Eternal Spirit." In a most unequivocal manner he is denominated "The Holy Ghost." In the baptismal invocation, and in the apostolic benediction, "The Holy Ghost" is associated with two confessedly distinct persons ; and, as we have noted in the first section of this chapter, the union of such appellations is unprecedented and unaccountable, if the "Holy Spirit" be not the third person, in the threefold mode of the Divine subsistence.

"The Holy Ghost" is never referred to in a way which does not imply his distinct personality ; but sometimes the expression may be understood of the influences of "The Holy Spirit."— "Finding certain disciples at Ephesus, Paul said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost." This answer cannot be understood as intimating ignorance on their part as to the existence and personality of the Holy Ghost ; for, we are told, in the same passage, in the Acts of the Apostles, that these persons had been baptized into John's baptism ; and, consequently, embracing his doctrine concerning the coming Messiah, they were aware, that he "should baptize them with the Holy Ghost." Their answer simply intimates

the circumstance of their having not been, as yet, made acquainted with the affusion on the day of Pentecost ; and the reply which they gave is exactly parallel with a declaration in the twelfth of John, where it is said,—“ For the Holy Ghost was not yet given, because that Jesus was not yet glorified.” In this, as in other applications of his name, the idea most prominent is that which refers to his influence ; but, in this manner, it could not have been put, had “ The Spirit” not been recognised as “ The Lord and Giver of spiritual life.” If, in candour, there could be a doubt as to his personality and agency, it must be removed, by the general tenor of the Sacred Record in reference to the third person of the ever-blessed Trinity ; as, in the following expression, “ it seemed good unto the Holy Ghost and unto us”

As to the credibility of the fact, and as to the reasonableness of our belief in the existence, presence, and agency of the Spirit, we have already stated enough to satisfy any candid inquirer. It is not for us, who cannot even tell how motions communicated by impulse, to say any thing specifically as to the mode of his operation ; but to refer to certain facts, which constrain us to recognise his efficiency in the moral and spiritual training, as well as in the regeneration of all to whom the Saviour died.

We set out with reminding the sound Theist of an admission, concerning the operation of God, in so controlling the mind of man, as to accomplish the Divine purpose in the government of the world. This is the doctrine both of philosophy and of Scripture. Interposing, as he does, to regulate the concerns of nations and of every individual, his empire extends over mind equally as over matter, although his power is exerted in these different cases by very different laws. “Who is he that saith, and it cometh to pass when the Lord commandeth it not.”—“A man’s heart deviseth his way, but the Lord directeth his steps.”—“The king’s heart is in the hand of the Lord as the rivers of water; he turneth it whithersoever he will.” From the united testimony of reason and revelation it is also admitted, that the providence of God is often seen in the exercise of restraining power. It was acknowledged by Phineas, when he said,—“This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord.” Still farther, from experience and from Scripture, we learn the insufficiency of moral suasion to counteract human affections, when they are in a disordered state. In vain do we advance rational considerations, of obvious and undoubted importance, with the view of persuading the mi-



ser to diminish his superfluous heap, that he may relieve the wants of the wretched, enjoy the pleasures of benevolence, and fulfil the requirement of the Sovereign Disposer of all things. In this, and in similar cases, as all acknowledge, nothing short of efficient influence from on high, can change the current of this man's affections, and extricate him from the state of moral degradation into which he has sunk. This melancholy truth is, indeed, of universal application to human beings. To secure their obedience to the Divine commandments, we find much more requisite than a revelation of the Divine will, even when accompanied with weighty and corresponding motives. All the dissuasives contained in the Scriptures against the practice of iniquity,—all the alluring motives which they advance to the practice of universal righteousness,—all the representations concerning the evil and danger of sin, or concerning the excellence and beauty of holiness, often prove ineffectual for the promotion of vital religion, even in the case of those to whom they are much admired and eloquently recommended.

These facts, concerning the power of God as displayed in the government of the world, concerning the influence of sin, and concerning the inadequacy of moral suasion as a remedy, are in

controvertible, and as such are admitted by all sound Theists. "It will be idle for us," says Mr Locke, in his Reasonableness of Christianity, "who know not how our own spirits move and act us, to ask in what manner the Spirit of God shall work upon us. To a man under the difficulties of his nature, beset with temptations, and hedged in with prevailing custom; it is no small encouragement to set himself seriously on the courses of virtue and practice of true religion; that he is from a sure hand, and an Almighty arm, promised assistance to support and carry him through."

The work carried on by the Holy Ghost corresponds exactly to the condition of human nature. In so far as he is left to himself, man is ignorant of his guilt, and remains unaffected by the consideration of it; and the Holy Spirit is sent "to reprove, or convince the world of sin." The reader has only to observe with care the opinions prevalent in society concerning moral evil, and he will become satisfied of the reasonableness of Christianity, in maintaining the necessity of a corrective, far more powerful than mere moral suasion, or the unaided influence of rational considerations. Mark the progress of the man who can scarcely be restrained in the gratification of his selfishness and cupidity even

by the law of the land ; follow him who recognises no rule of morality, save the power of custom and opinion prevalent among the class in which he moves ; ascend higher in the gradation of society, and observe those relaxations of principle in the pursuit of pleasure, which are treated with indulgence by persons of rank and fashion, if not accompanied with indecency, or falsehood, or injustice ; retire with the man of letters, whose pursuits keep him far from the world's impurities and the loathsomeness of iniquity, but who lives in forgetfulness of God, and spends his time in offering incense to the pride of his understanding ; let the reader estimate the moral condition of these characters, and with him we leave the determination of the question, whether it be in itself probable, or whether experience will justify the expectation, that the eye of persons so blind on the subject of sin, can be opened to the perception of its deformity ; that the heart of persons so callous as to all that is lovely in moral excellence, can be rendered sensible to the delicacy of holiness ; that the soul of creatures so alienated from the Creator, will ever be brought to hate sin as a principle of disregard to his presence and opposition to his will, merely by the argumentative force of reason and persuasion ? If we are to judge of the reader's opinion from

the firmness of our own conviction, we must conclude that he will determine in the negative, and assent to the reasonableness of the declaration, that no man, in his natural state, can delight himself in God, and in his law, or “call Jesus Lord, but by the Holy Spirit.” Referring to man, before the desires of his heart are turned towards God, and the remembrance of his holiness, Dr J. Edwards says, with great truth,—“Let him apply his rational powers to the contemplation of Divine things, and let his belief be speculatively correct, still he is in such a state, that those objects of contemplation will excite no holy affections.” This conclusion he deduces from observation of what is daily passing under our notice, as well as from the testimony of the Sacred Record. Rational considerations, affecting motives, the power of truth, are all insufficient of themselves to turn a fallen creature from the love of sin to the love of holiness, and from dependence on himself to dependence or faith on the Lord Jesus Christ. It is only by the efficiency of “The Spirit,” that he can be made willing to exercise the powers of his intellect and his heart, so as to think, and feel, and act in a manner pleasing to God: That the production of this moral effect is unlike any influence exercised by God in the moral govern-

ment of the world, or in any respect inconsistent with the freedom of man, no sound Theist can for a moment suppose. On the other hand, the current of Scriptural evidence in support of this doctrine, runs throughout the whole of the Sacred Record. "Then will I sprinkle clean water upon you and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—"Work out your own salvation with fear and trembling ; for it is God which worketh in you both to will and to do of his good pleasure."—"My preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God."

It is not our purpose to pursue the consideration of this doctrine in all its ramifications, and in all its bearing upon the experience and life of God's people ; but, having stated what is sufficient to open a general view of its nature

and importance, we would ask the reader, if it be unreasonable to suppose, that he who is in a state of enmity to the Being in whom he lives, and moves, should be made willing by God to delight in his character and submit to his government? Is it unreasonable to suppose, that they who are so influenced, should receive moral strength from on high so to act, in the exercise of their intellectual and spiritual powers, as to keep the commandments of God? Is it in any respect unreasonable to suppose, that he who momentarily supports the efficiency of second causes, so as to accomplish his purpose in the material world, should in the spiritual world so cherish the faculties, dispositions, and affections of his people, as to enable them to manifest "the fruit of the spirit in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Would it be reasonable, in those who are utterly ignorant of the mode of the Divine operation, and yet admit that God does influence the mind of man, to reject the distinct personality of the Holy Ghost, merely because they cannot tell how the Deity is in one sense Three, and in another sense One; or, in other words, explain the complexity that is connected with the numerical unity of the living and true God? The full apprehension of the mode in which He subsists, is an attainment

ment of the world, or in any respect inconsistent with the freedom of man, no sound Theist can for a moment suppose. On the other hand, the current of Scriptural evidence in support of this doctrine, runs throughout the whole of the Sacred Record. "Then will I sprinkle clean water upon you and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—"Work out your own salvation with fear and trembling ; for it is God which worketh in you, both to will and to do of his good pleasure."—"My preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God."

It is not our purpose to pursue the consideration of this doctrine in all its ramifications, and in all its bearing upon the experience and life of God's people ; but, having stated what is sufficient to open up a general view of its nature

and importance, we would ask the reader, if it be unreasonable to suppose, that he who is in a state of enmity to the Being in whom he lives, and moves, should be made willing by God to delight in his character and submit to his government? Is it unreasonable to suppose, that they who are so influenced, should receive moral strength from on high so to act, in the exercise of their intellectual and spiritual powers, as to keep the commandments of God? Is it in any respect unreasonable to suppose, that he who momentarily supports the efficiency of second causes, so as to accomplish his purpose in the material world, should in the spiritual world so cherish the faculties, dispositions, and affections of his people, as to enable them to manifest "the fruit of the spirit in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Would it be reasonable, in those who are utterly ignorant of the mode of the Divine operation, and yet admit that God does influence the mind of man, to reject the distinct personality of the Holy Ghost, merely because they cannot tell how the Deity is in one sense Three, and in another sense One; or, in other words, explain the complexity that is connected with the numerical unity of the living and true God? The full apprehension of the mode in which He subsists, is an attainment



ment of the world, or in any respect inconsistent with the freedom of man, no sound Theist can for a moment suppose. On the other hand, the current of Scriptural evidence in support of this doctrine, runs throughout the whole of the Sacred Record. "Then will I sprinkle clean water upon you and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—"Work out your own salvation with fear and trembling ; for it is God which worketh in you, both to will and to do of his good pleasure."—"My preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God."

It is not our purpose to pursue the consideration of this doctrine in all its ramifications, and in all its bearing upon the experience and life of God's people ; but, having stated what is sufficient to open up a general view of its nature

and importance, we would ask the reader, if it be unreasonable to suppose, that he who is in a state of enmity to the Being in whom he lives, and moves, should be made willing by God to delight in his character and submit to his government? Is it unreasonable to suppose, that they who are so influenced, should receive moral strength from on high so to act, in the exercise of their intellectual and spiritual powers, as to keep the commandments of God? Is it in any respect unreasonable to suppose, that he who momentarily supports the efficiency of second causes, so as to accomplish his purpose in the material world, should in the spiritual world so cherish the faculties, dispositions, and affections of his people, as to enable them to manifest "the fruit of the spirit in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Would it be reasonable, in those who are utterly ignorant of the mode of the Divine operation, and yet admit that God does influence the mind of man, to reject the distinct personality of the Holy Ghost, merely because they cannot tell how the Deity is in one sense Three, and in another sense One; or, in other words, explain the complexity that is connected with the numerical unity of the living and true God? The full apprehension of the mode in which He subsists, is an attainment

which will remain for ever beyond the reach of finite minds ; nor is it in any degree wonderful that the terms in which it is now spoken of, must, in a great measure, be considered as only the language of approximation. Our only wisdom, in a case of this kind, is to receive with reverence what God has declared concerning himself ; and to encourage the disposition of thankfulness, that amidst many difficulties in connexion with this mysterious subject, we have been enabled to point out many of the wise and beneficent purposes which have been intended by God, for our temporal and eternal benefit, in the threefold manifestation which he has made of himself, as “ Father, Son, and Holy Ghost.”

“ The attentive observer cannot but notice,” says Mr Stewart of Andover, “ that whether we contemplate God in his works or in his word, we cannot fail of finding things which are beyond our comprehension or power of explanation. The book of nature and of revelation, so far as they bring to view the being, character, and designs of the self-existent and infinite God, who created and governs the world, must contain many passages of the meaning of which we can never obtain more than a general and imperfect knowledge. We know but in part ! In offering these to the mind, a view of what God is, and what he has

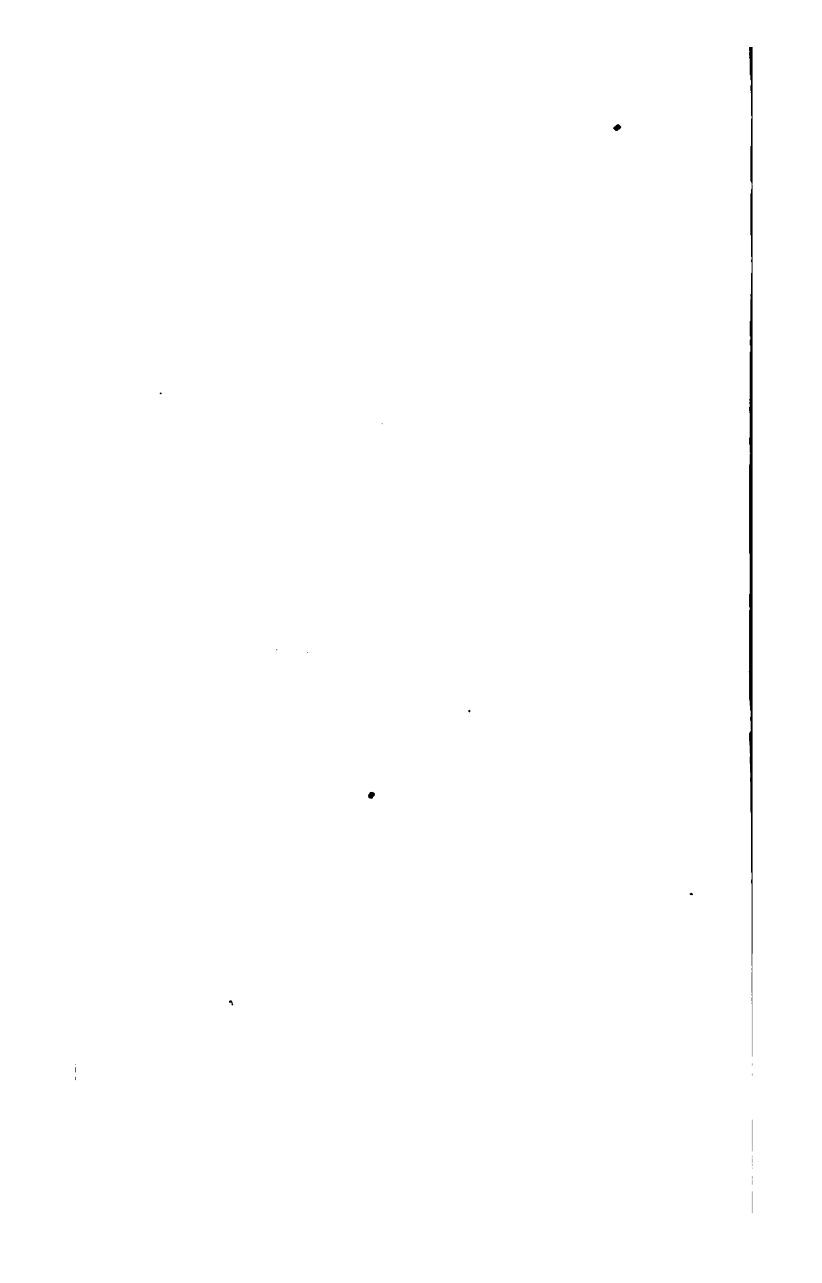
done, we do not expect (at least we cannot reasonably expect), that this view should be all light, without any shade. Admitting that the Scriptures are of Divine origin and authority, the question between us and Unitarians, in respect to what is revealed about the Divine Being, is not whether the view which we suppose the Bible gives, is embarrassed by no obscurities—is without a shade—or whether theirs is such. The proper question is, taking it for granted that what the Scriptures declare is true, which view, on the whole, comports best with the language of the Sacred Writings? which is attended with the least embarrassment, all things considered? I well know that a moderate portion of sagacity will suffice to enable any one to press many questions upon Trinitarians, that are of difficult solution—many which are, in our present state, incapable of any solution. But I believe that the same degree of sagacity would enable one to raise more formidable difficulties still in the way of Unitarian sentiments.”



## **CHAPTER NINTH.**

---

**THE CONCLUSION.**



## CHAPTER NINTH.

### THE CONCLUSION.

ACCORDING to the observations to which the attention of the reader has been turned, the occurrence of difficulties in the manifestation which God has made of his purpose in the Scriptures, in connexion with the solutions to which we have recourse, bears a relation to similar difficulties and similar solutions in reference to the manifestation which he has made of his purpose in Providence, that preserves throughout the whole, a character of beautiful unity and harmony of design. This important character is also observable in another feature, which is common to all known facts, whether in the moral or spiritual world,—that although they may be inexplicable in themselves, there are always connected with them certain particulars, which are instructive to those who admit the existence of the facts. The omnipresence and omniscience of the Deity are facts



above the comprehension of our limited faculties ; but these are doctrines from which we draw important conclusions, calculated to elevate our minds and regulate our conduct. The threefold mode of the Divine subsistence is also incomprehensible ; but we have pointed out certain considerations in connexion with this fundamental doctrine, which are of incalculable value in the dispensation of grace. It were presumption to affirm, that every thing of practical importance in Christianity is rendered available, altogether apart from the truth of a fact so peculiar and so mysterious. Any such averment would be in contradiction of what is undeniable,—that all who refuse credence in the Trinity, do also reject as unfounded, certain other Scriptural doctrines, which are fraught with instruction and consolation, and which have been exhibited in the preceding pages, as being only a new application of the same principles which have been acknowledged to be rational by all sound Theists. Such is the coherence of these doctrines, that apart from one of them, the rest cannot be maintained in their proper relation and consistency ; and hence, the denial of the Trinity leads to a rejection of all the high advantages on which we have been led to expatiate.

They who impugn this doctrine, reject, as :

## THE CONCLUSION.

theological fiction, the radical sinfulness of man. This they do, although it is obvious, as we have proved in the Second Chapter, that the melancholy fact is fully substantiated. Indeed, the admission of this doctrine, we have seen, is only the extension and proper application of a principle, on which all men regulate their moral estimation of one another. The evil of the sin which is attachable to man, is comparatively slight in the opinion of Antitrinitarians; and the remedy which they deem requisite is equally slight. Hence they neither perceive the necessity, nor feel the grace, nor admire the condescension of the manifestation of God in the flesh, as the only means of exhibiting the principles on which the pardon and acceptance of sinners can be safely rested. These principles they reject, although undeniably characteristic of the Divine procedure in the ordinary administration of the world, although agreeable to our constitutional perceptions of moral fitness, and although highly conducive to practical improvement, as we have manifested in the Third Chapter of this Dissertation. Dependence on Him who has said, "Believe in God, believe also in me," they estimate as a barren proposition. This they do, in denial of what we have shown in the Fourth Chapter, to be the grand principle on which they themselves carry on the

moral training of their own children. Of spiritual renovation, or the new birth, they never dream. The necessity of this they question, although it is apparent to the reason of all, and universally acknowledged, that cases of moral obliquity do occur, in which the rectification of the heart, apart from Divine interference, must remain hopeless. Man's renewal into holiness, and advancement in knowledge and righteousness through the work of "The Spirit," is but the extension of a power, which, according to the admission of all, is sometimes exercised by God over the human heart, and yet this doctrine is rejected by the impugners of the Trinity, as uncalled for, chimerical, and unintelligible.

The beautiful character of unity and harmony of design is observable, we have said, in a feature which is common to all known facts, whether in the moral or spiritual world, that, although they may be inexplicable in themselves, there are always connected with them certain particulars, which are instructive to those who admit the existence of the facts. The threefold mode of the Divine subsistence is avowedly incomprehensible : but our admission of the fact is connected, in the dispensation of grace, with more numerous advantages than are connected with the admission of some of those incomprehensible facts, which are

never questioned as doctrines of natural religion. Again we repeat, that the rejection of the Trinity leads necessarily to the rejection of many truths which we have proved to be at once reasonable and Scriptural ; and this incompatibility of disbelief in the Trinity, with belief of those cognate and most important doctrines, is rendered palpable by the uniformly stunted character of the Unitarian's creed. To us he appears to be most inconsistent in the conclusions to which he comes. What he credits as right conceptions of the procedure of the Deity as the Moral Governor of the world, he denounces foolishness when developed in the scheme of redemption. We write, not in bitterness but in kindness ; and fain would we open his eye to what we have manifested in the preceding pages, concerning the doctrine which we have maintained as being in harmony with every recognised principle in the arrangements of Providence. We appeal to the common sense, the common feelings, the common experience of thinking men, in support of the reasonableness of our opinions ; for, reasonable that religion must be considered, which not only displays coherence in all its parts, but exhibits an accordance with the Divine administration in all its order, beauty, and beneficent design.

Revelation is the very counterpart of sound

reason. Instead of calling upon us to quench the light within us, the Author and Finisher of our faith makes frequent demands on the exercise of our rational powers. He invites our attention to a concurrence of different analogies, as being well calculated both to illustrate the doctrines of religion, and confirm us in our belief. More especially, and most emphatically, he requires us to consider the existing correspondence between the essential truths of his Gospel, and certain general principles which are discernible in the ordinary government of God. He demands the exercise of our heart's trust in the Father of our spirits, and this trust he tells us to exercise in the way of the Divine appointment. This requirement he enforces in a most affecting manner, by an appeal to that corresponding principle of parental affection, on which the children of men rest with unsuspecting confidence. "What man is there of you, if his son ask bread, will he give him a stone; if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good gifts unto them that ask him?" The doctrine of Divine superintendence over the minutest parts of the world, is supported by a beautiful analogy, drawn from God:

care in the preservation of the vegetable and animal parts of creation. He tells his disciples that over-anxiety about the continuance of their comforts as animal beings, is unworthy of those who are not only in possession of animal life, but of an immortal nature. Says he, most emphatically, "Is not the life more than meat, and the body than raiment?" He reminds them that, in giving encouragement to over-anxiety about the things of time, they dishonour the providential care of Him who has made provision for animals far inferior to man. "Behold," saith he, "the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are not ye much better than they?" Again he calls upon them, in illustration of this idea, to look at the provision made for the growth, and health, and strength, of what is bodily merely in the constitution of human beings, and he asks, "Which of you, by taking thought, can add one cubit unto his stature?" In this model of analogical reasoning, he descends to the vegetable part of the creation, and calls upon his disciples to observe, in proof of Divine Providence, that, although vegetables are neither capable of industry nor care, yet they abound and flourish in delicate and exquisite beauty. "Consider,"

he says, " the lilies of the field, how they grow ; they toil not, neither do they spin ; and yet Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?" To this beautiful specimen of analogical reasoning, we may add an appeal of a similar kind, by which our Lord removed the misapprehension of Nicodemus, and bore testimony to the regeneration to which he referred, as being a spiritual and not a natural birth, the reality of which is to be determined, not by any visible operation, but simply by its effects. " Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth : so is every one that is born of the spirit." Such, very frequently, was the matter and manner of our Saviour's teaching. Very strongly was it characterized, as in the parable of the unjust judge and the importunate widow, by striking appeals to the constitution of human nature, and human society,—as affording data on which we may rest conclusions, concerning what may be expected at the hand of God, in the distribution of mercy, equity, and justice.

Encouraged, in this respect, by the authority and example of our Lord, we have inferred, from our own moral judgments, and from our own observation, that, in the completion of his moral administration, God will secure the ultimate reward of virtue, and the punishment of vice. Here, as in every other instance, we have evidence of conformity, consistency, and harmony, in the providential arrangements and spiritual government of God ; and here, as on a solid rock, we take our stand, in contending for “ the faith once delivered to the saints,” as a system of truth adapted to the constitution and condition of man. “ It offers itself to our acceptance,” says Dr Mearns, “ professing to be a revelation from Heaven. It presents to us a new class of phenomena, exhibited in a written record, to which we attend as carefully as to those which are displayed to us in the book of nature. In this new field of investigation, we trace the same characteristic marks of the Divine Being, which we had previously ascertained. Comparing with our former conclusions, the general principles here declared to regulate the Divine procedure, we find them to correspond in every respect ; what is obscure in the former, is illustrated by the latter ; and their mutual harmony serves to verify both. In short, at whatever point we con-

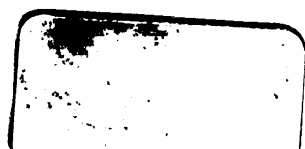


template Christianity, in connexion with those theological and moral conclusions which are legitimately drawn from the sources above mentioned, we find evidence of the soundest and most philosophical kind, that this religious system owes its origin to the same great Being from whom all things derive their existence and character,—a Being of all wisdom and moral perfection, interposing for the momentous purpose of conducting his rational creatures to sublime happiness.”

FINIS.

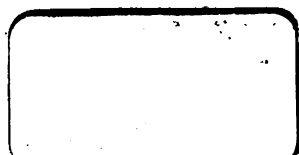




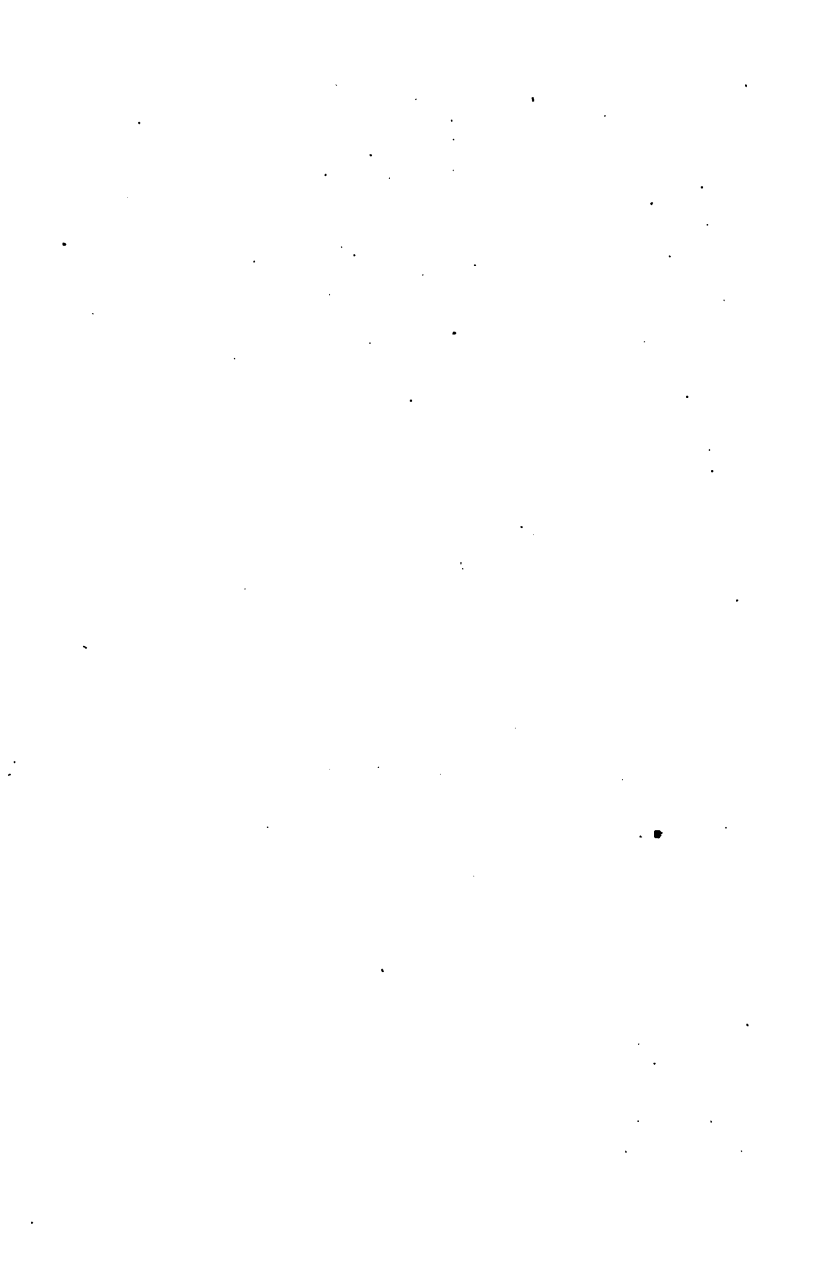


367.

367.











OR

52

# MEMOIRS

OF THE LATE

## REV. BASIL WOODD, M.A.

RECTOR OF DRAYTON BRAUCHAMP, BUCKS,  
AND MINISTER OF BENTINCK CHAPEL, ST. MARYLEBONE.

AND OF SEVERAL DECEASED MEMBERS  
OF HIS FAMILY.

"THE MEMORY OF THE JUST IS BLESSED."



PUBLISHED BY R. B. SEELEY AND W. BURNSIDE :  
AND SOLD BY L. B. SEELEY AND SONS ;  
AND JAMES NISBET, LONDON.  
MDCCCXXIV.

367.

## P R E F A C E.

IN a conversation which took place between the reverend individual whose history it is here proposed to record, and a clerical friend who frequently visited him during his last illness; it was ascertained that memoirs of several branches of his family were in a state of preparation for the press, which, including one or two that had already appeared in the pages of the Christian Observer, he had intended presenting to the world, in a small volume; as a memorial of his gratitude to the Great Giver of all good, for the privilege of having been permitted to see so many of his dearest connexions live and die in the faith and peace of the gospel. On a hope being expressed that some similar memorial of his *own* interesting life would also be found, he replied, ‘that he had always kept a diary in which he entered the passing occurrences of the day, even to the state of the atmosphere, and the name of every casual visitor, but that he had not recorded much of his own spiritual feelings; that he had done this very minutely in early life; but finding, that in the ardour of his youthful impressions, he had expressed himself in language too highly wrought, and described his hopes and joys in terms which he thought sobriety would scarcely justify—he had long ago destroyed the record.’

But, though an history of his long and valuable life from his own pen might have been more minute, and more circumstantially correct, than any that can be collected from mere scattered fragments, or the imperfect recollections of surviving friends,<sup>1</sup> the want will be found in a considerable degree supplied, especially so far as his personal and domestic character is concerned, by the numerous interesting conversations he has recorded, as having taken place in his intercourse with so many of his deceased relatives. Many will recognize in these conversations the tender affection which so eminently distinguished him as a husband and a parent, a master and a friend, as well as the lively and deep interest which he took in the best welfare of all with whom he came into familiar contact. His zeal and unwearied diligence in the discharge of his more public duties, may be regarded as having formed an "epistle known and read of all men."

<sup>1</sup> The scantiness of these detached materials must be the apology for their not appearing in the form of a separate narrative, as one or two friends whose opinion is entitled to respect, have thought would have been preferable. Apart from the accompanying Memoirs (which, in fact, are in many respects Memoirs of himself) they would have presented a very imperfect view of his character; *combined*, it is trusted, they will be found to exhibit it in all its essential bearings. If, notwithstanding, the reader should prefer perusing the narrative apart, he has only to pass over the intervening Memoirs for the time being, and return to them at his leisure.

# MEMOIRS,

&c.

---

To trace the footsteps through life, of a good man, is a pleasing, and, by the divine blessing, has often been found a profitable occupation. While reviewing the diversified train of circumstances and events, which, under the direction of a merciful providence, has led to the formation of his character, the serious and devout mind will naturally admire the manifold wisdom and grace of God ; and while proceeding to notice the kindly and salutary operation of this grace—the delightful peace and holy joy which it creates in the mind of the possessor, and the extensive benefit which it diffuses amongst those who are brought within the sphere of its influence—will recognize the truth, and feel the force of the inspired declaration, “The memory of the just is blessed.”

The Rev. Basil Woodd, the head of the little group whose memory it is the design of the

in the absolute sense of the term, as it would imply exemption from the common taint of our fallen nature, and from the infirmities which are ever incident to humanity during its abode on earth, he yet deservedly ranked high as a believer in Him who justifieth the ungodly ; and presented a bright and illustrious instance of the value and energy of the faith he professed, in purifying the heart, working by love, raising the soul above the world and all its vanities, and in exciting to every good word and work.

Mr. Woodd was born at Richmond in Surrey, on the 5th day of August, 1760. His father and mother were both natives of the same place. Of the former, little is known. It only appears that in the course of a few months after his marriage, and while on a visit from home, he caught a cold which terminated in his death, on the 12th of the following January, nearly seven months previously to the birth of this his only child. So far, therefore, the subject of our present narrative was an orphan even before his entrance into the world. But it pleased Him who has so often proved himself to be “ a Father to the fatherless, and the Husband of the widow,” so to sanctify and bless the afflicting dispensation to the survivor, that she was not only enabled to give birth to her fatherless babe, but to act towards him the part of the best of mothers ; by bringing him up

piety, which, under the fostering influence of divine grace, contributed much to the formation of a character, pre-eminently distinguished by a life of the most exemplary devotion to the service of Christ, and of very extensive benefit to his church.

The following is his own statement, as contained in a memoir of his mother, addressed, in the form of a letter, to the late Rev. Dr. Conyers of Deptford, and published in the year 1784.

‘ So great a shock,’ he says, referring to the afflicting event of his father’s death, ‘ to a mind of her sensibility, could leave no faint impression ; nevertheless it proved an eventual blessing, though conveyed in the disguise of woe. By one stroke her mind was severed from worldly prospects, and being rent from the love of the creature, she now began more anxiously to seek the knowledge and love of the Creator. She had from early life been of a devout turn of mind, a strict observer of moral duties, and the ritual of religion ; but now, in the day of adversity, she was brought to deeper views of the depravity of her heart and the need she stood in of a Saviour. She perceived the insufficiency of her own righteousness, and the necessity of being born again.

‘ Pious friends, who had sympathised in her late affliction, now observed the spiritual concern of her

bring her under the sound of the gospel.<sup>1</sup>

‘ In the spirit of true Christian friendship they lamented that she had no better instruction than mere moral essays, and brought her acquainted with sound evangelical principles. These proved indeed the spiritual food which her soul hungered after ; she received them in faith and love, adorned them in her life, and found them her triumph in her dying hour.

‘ From this happy period, to a disposition naturally benign and amiable, were added the graces of the Holy Spirit ; and the christian motive of love to the Lord Jesus gave life and spirituality to her moral duties. Religious exercises, which hitherto she had not regarded higher than a devout form of godliness, now became her soul’s delight. She ordinarily retired three times in the day for private prayer ; at morning, noon, and at evening. Love to God her Saviour led her with cheerful feet to the courts of the Lord’s house :—a privilege she so highly valued, that she rarely permitted inclement weather, or the late decay of her health to interfere with it.

‘ Though filial affection may be suspected of exaggerating a mother’s excellence ; yet I must do

<sup>1</sup> Amongst these were principally the late Mrs. Conyers and Mrs. Wilberforce, with whom her acquaintance had commenced at school, and by whom she was about this time introduced to the acquaintance of Dr. Conyers and the Rev. Mr. Venn.

ment of the truth as it is in Jesus; particularly I can specify, as a daughter, a mother, and a mistress. As to the former, she constantly attended her father till his death at the advanced age of 87, who, though he was very much prejudiced against her religious principles, yet, lived to have his mind greatly won by her uniform conduct; on his death-bed regretted that he had ever opposed her; and acknowledged in the most affecting manner, his long experience of her filial duty.

‘ As a mother, I must repeat what you, my dear sir, have frequently said, that you never saw such an instance of maternal affection.—This indeed is a subject, on which I hope I shall never think without heartfelt gratitude to her, and to God, who so favoured me. The whole of her deportment was calculated to win my early attention to religion. I saw in her what it could do; how happy! how cheerful! how humble! how holy! how lovely in life, and afterwards in death! how full of mercy and good fruits, it could render the happy possessor!

‘ As I was the only son of my mother, and she a widow, she might perhaps lean to the side of over-indulgence. Yet, if my heart do not deceive me, in trusting that I love the ways of God, I am indebted through divine grace for that inestimable benefit to the impression of her great and tender



thirteen years old.'

It is scarcely possible, here, to avoid adverting to the numerous instances in which the most eminent and useful characters have traced and ascribed their earliest and most powerful impressions, on the important subject of religion, to the instructions of maternal piety ; as though for the direct purpose of affording encouragement to that part of our species on whom the care of infancy so much devolves, to attend most carefully and assiduously to this very important branch of parental duty. The avocations of a father rarely admit of his taking any large share in this department of infantile tuition: and it would appear as though a *mother* herein possessed peculiar advantages. Cherished in her bosom, and brought up in her lap, the warmest and fondest affections of the infant are usually directed in a peculiar manner to *her* : and the corresponding feeling excited in her own breast is wont to impart a softness and a sweetness to instruction flowing from her lips, such as a father can rarely command, and such as often penetrate and form a lodgment in the tender mind, which a less soothing and insinuating mode of conveyance would probably, if attempted, fail to effect. Be this as it may, the facts of the case are too numerous and too remarkable not to merit the special notice of those to whom this observation is directed.

favoured child under our consideration, had a very narrow escape with his life, from one of those thoughtless and dangerous frolics which have in so many instances proved fatal. A young relative imprudently took up a gun, and, not aware that it was loaded, pointed it towards him, playfully saying, 'Basil, I will shoot you.' By some unaccountable circumstance he was induced at the moment suddenly to turn aside, and the piece went off in another direction; otherwise he would probably have been shot dead on the spot.

His mother, deeply affected by this providential circumstance, thus expressed her feelings on the occasion: 'May I ever remember, with gratitude to my gracious God, this wonderful preservation of my dear child, and his very great escape.'

He was not long afterwards exposed to a somewhat similar danger from the bursting of a gun which he was in the act of firing.

For some years he was placed under the care of a respectable schoolmaster in the neighbourhood. Of this early period of his life, little is known, except that he was of an affectionate and tractable disposition, and more inclined to literary and philosophical pursuits, both in the way of improvement and amusement, than is usual at such an early stage of existence. He has often observed that he could not say when the Holy Spirit first began to impress

any decidedly religious feelings until he was about the age of fourteen. But the seed of religious principle, by the divine blessing on that species of pious training, to which reference has been made, is doubtless often sown before the age at which evidence of a decisive character can visibly manifest itself; and the impression is then seen to have been already fixed, which is to fortify the heart against those assaults of temptation to which youth becomes exposed in its progress towards maturity. So, there is reason to believe, it proved in the present instance. When he was about the age of fourteen, he was removed to the academy of the late Rev. Thomas Clarke, of Chesham Bois, a gentleman who was highly esteemed as an able and assiduous instructor of youth, as well as a pious and faithful minister of the gospel of Christ; but where, (as he once stated to an intimate friend,) in spite of all the care and vigilance of the master, he was often under the necessity of witnessing conversation and habits of the most vicious and polluting nature; from the contamination of which, however, he was mercifully preserved; a preservation for which he was probably, under providence, much indebted to the early instructions, cautions, and admonitions he had received from his excellent mother. *How shall I do this great wickedness, and sin against God?* is, no doubt, a question which has arisen in

been ascribed by the pen of inspiration.

It was probably from the scenes he here witnessed, that he conceived the dread he entertained, and so often expressed, of public schools, and that he was induced to undertake the education of his own family, though involved in professional engagements, which were found scarcely compatible with such an undertaking.

With the above clergyman he remained until he was about seventeen years of age, during which time he was very assiduous in his endeavours to acquire both classical and religious knowledge, and was in the habit of rising an hour earlier than his fellow students, for the purpose of making himself acquainted with the Scriptures of the Old Testament in their original tongue.

In the month of May 1778, he entered as a commoner at Trinity College, Oxford; where, though he had formed a very modest estimate of his own acquirements, he soon found himself fully competent to the ordinary routine of college exercises; and not being ambitious of university honours, he was induced in a great measure to abandon his study of classical authors, in favour of those in which his heart took a deeper interest, as bearing more directly on the sacred office to which he was aspiring, and to which he purposed devoting all his powers.

short sermons, and letters written at the time, and which are still extant.

One, entitled ‘A Contemplation of a True Christian,’ is of too great length to be here inserted, but a few sentences may be given as a specimen of the workings of his mind at this period.

‘A rebel loved! an injurer pardoned! a sinner acquitted! bought by the blood of Jesus! Wonder, O heavens! be astonished, O earth! ’Tis matter too high for any but a God to imagine; too arduous for any but a God to perform. The sinner is not only redeemed; the condemned malefactor is not only acquitted; but the vile worm is embraced; the rebel is beloved as a child; the polluted wretch is admitted to endless glory, and a seat is prepared for him at the marriage supper of the Lamb. And for whom is this blessing prepared? who—who has a right to eat of this tree of life? who is the subject of this grace, the favoured object of this wondrous love? Have I a right to claim a part in this blessing? Methinks I can put in my plea, that he died for sinners; and though the fig-tree doth not blossom, nor fruit clusters on the vine, yet methinks I dimly discern the marriage token, and can say, though feebly, “I love him, for he hath first loved me.” He has gained my consent and affection in some degree, though small; and the desire of my

the hatred must be slain; and is this a work which any but a God could perform? No, the very preparation of the heart is from him. It is his spirit which warketh in us, both to ~~will~~ and to do, of his good pleasure; for without me, saith the Lord, ye can do nothing; being unable to quicken our own soul. And will he ever leave his work, and in anger withdraw his Spirit? Oh, where is my hope or consolation, if, after all, I may fall from him and become an heir of misery? But methinks I hear some sweet cheering promise, which affords its medicinal virtues to my fearful spirit: "Thus saith the Lord, the Lord of hosts, the God of Israel, I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40. "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord, who hath mercy on thee." Isa. liv. 10.

' Say with astonishment, and with adoration, who it was that made thee to differ. What cause can be assigned? What reason can be given? Look within for a moment, and examine. My every faculty disowns a condition, and unite their coincident testimony in this one exclamation, that the moving cause is not in me. And join thou, O my

son, in the acknowledgment, and let my every power unite with the apostle in this glorious confession, "it was not for works of righteousness which we had done, but of his abundant mercy, begat he us again to a lively hope, by the resurrection of Christ from the dead." Isa. iii. 5. 1 Pet. i. 3. Oh! the amazing goodness of God, the unutterable excellency of divine love! In vain I scrutinize to invent a reason. It always eludes my strictest researches. Every thing cries out, "We are born, not of the will of man, or the will of the flesh, but of God." And Oh! may such unequalled love, and such goodness tune my heart while below; here may I begin the song which shall never end; here attempt in feeble accents, what hereafter I hope to do, when

"Wonder and joy shall tune my heart,  
And love command my tongue."

There also remain several treatises, short sermons, &c. &c. founded on various passages of Scripture, which, though scarcely suitable for publication, evince Mr. W's doctrinal views of Inspired Truth to have been scriptural, and in harmony with his ardent spirit of devotion. The following letter to his mother, dated Trinity College, Oxford, September 15, 1781, may serve as a further specimen;—

By the blessing of God I got safe to Greenwich on Saturday ; dined in London with Mrs. Wood on Monday ; with Mr. Wilberforce on Wednesday ; and arrived here yesterday. I am very comfortable and quiet ; there are very few persons in college, but among these are many of my particular friends. As I shall have a good deal of retirement this term, I wish I may find it profitable, and a means of raising my soul above the perishing things of this world ; though we generally find that adversity serves better than prosperity to cut the cords which bind us to it. It is happy for the soul when the affections are supremely fixed on heavenly objects ; and adversity does not strip us of this world before God has taken our hearts from it ; or at least has made us submissively and thankfully resigned to whatever is his will. And what tends more to encourage such a disposition than frequent meditation upon the glories of the other world ? Then each anxious wish lets go the grasp by which it clings to *this* : and the superior blessings of Canaan more strongly attract the attention in proportion as it dwells on them more frequently. There is the verdant pasture where the shepherd feeds his flock ; there are the lambs, which his arms have carried through the wilderness, grazing without fear of the enemy, and basking in the sunshine of glory. They



away all tears from their eyes. When we lose a friend we weep because he has arrived there so soon ; but surely if he could weep, it would be because he was there no sooner. Oh ! glorious, incorruptible, unfading inheritance ! Happy are they who taste the sweets of its eternal springs ! There they see the king in his beauty ; there they perceive and admire the wisdom and necessity of all his dispensations ; that not one thing was given them but what proceeded from his peculiar love ; not one thing denied but what contained some latent evil, nothing taken away but what endangered the possessor. But not even this equals the sight of the glorious Redeemer. Surely the spirit of the departed saint, as soon as it has burst through the veil, rushes forwards into the presence of Jesus the mediator. Here for the first time the eye is satisfied with seeing. I should imagine that the exclamation of the soul would be, ‘ I heard of his fame, &c. but the ten thousandth part was never told me. I got a glimpse of his face in the valley ; I was then more than ravished with it ; I thought I was then in the confines of heaven : but *now*, such is the lustre of his glory, that no language but that of Canaan is sufficient to express what the land of Canaan exhibits. Oh ! the brilliancy of the heavenly city ! Such views are worth living ages to enjoy ; such

souls, shall I lament—shall I not rejoice over one that has entered into its inheritance? And indeed, my dearest mother, it is both with sorrow and joy that I tell you, a dear friend is now possessing the delights which I have rather injured in thus attempting to describe. Your dear young friend Mrs. K— now sees them for herself. She has been above a week in the presence of her Lord, in complete fruition of the smiles of his love. She has taken her place in the New Jerusalem, and is raising her song of victory to the Lamb of God. I feel for my poor friend Mr. K—. May the Lord comfort him. My paper obliges me to conclude. I remain, my dear mother,

Your affectionate Son,

B. WOODD.'

In the month of February, 1782, he was admitted to the degree of B. A. and on the 16th of March in the following year, he was ordained deacon at the Temple church, London, by Dr. Thurlow, bishop of Lincoln, to the curacy of West Cowes, in the Isle of Wight; a charge, however, on which he does not appear to have entered, no record having been found of his ministry there. He preached his first sermon at the church of his late respected preceptor, the Rev. Thomas Clarke, at Chesham Bois, from

*ning and the end, the first and the last.* At this period he was principally engaged in travelling into various parts of the country, preaching at different churches, as opportunity offered; and, when in London, he was in the habit of occasionally assisting those eminent clergymen, the late Rev. Dr. Conyers, of Deptford; the Rev. Richard Cecil, of St. John's Chapel, Bedford Row; the Rev. John Newton, Rector of St. Mary, Woolnoth, and the Rev. William Romaine, of St. Anne's, Blackfriars.

On August 1, 1784, he preached his probationary sermon as a candidate for a vacant lectureship at St. Peter's, Cornhill, from 1 Cor. x. 15. *I speak as unto wise men, judge ye what I say.* On the 10th of the same month, the appointed day of election, the majority appeared in his favour, and he was accordingly declared Lecturer; though not without incurring some share of that opposition which has been so often evinced towards those who feel it their duty to inculcate the same religious sentiments.

A careful observer of Providence, he has left on record the following notice with reference to this appointment:—‘On looking back to the mysterious events of Divine Providence in the pilgrimage of life, I cannot refrain from mentioning a circumstance which, although it may appear in itself trivial, has in the sequel been intimately connected with some of the most important and prosperous events

practical lesson on the wise man's counsel—*In all thy ways acknowledge God.*

‘An estate near Cambridge, belonging to our family, owing to some pecuniary difficulties, was obliged to be sold. Two gentlemen went down from London to superintend the sale : and, thinking that it would gratify me to see the sister University, offered me the third place in the post-chaise. I readily consented to accompany them, and it was fixed that we should set off on Thursday ; that the sale should take place on Friday ; and that we should return to town on Saturday.

‘By some error in the arrangement, the sale was delayed till Saturday. The gentlemen proposed returning after the sale as far as Barnet, and that I should set off by a post-chaise early on Sunday morning for Blackheath ; having promised the venerable chaplain, the Rev. Moses Brown, that I would take his duty that morning at Morden College. It struck me that this would be an infringement on the sacred duties of the Christian Sabbath, and I accordingly relinquished the excursion.

‘I left Old Burlington Street on Friday morning to return to Greenwich by the two o'clock stage, but on reaching the inn, I found that the stages were gone, and no more expected for two hours. During this interval, while I was amusing myself at

threship of St. Peter's, and urged me to offer myself a candidate for the appointment.'

On the 12th of September following, his mother had for the last time the pleasure of hearing him preach; it was at the above church of St. Peter's. His text was, Matt. xi. 28. *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* On the 19th of the same month, he was ordained Priest at Westminster Abbey, by Dr. Thomas, Bishop of Rochester, on which occasion also his mother was present, but it was the last time of her ever attending public worship. On the 12th of November following, she departed this life, rejoicing in the delightful hope of a blissful immortality. A letter dictated in her last moments, when unable to write, and addressed to her beloved pastor, the Rev. Dr. Conyers, evinces what were her feelings at this solemn crisis. 'I am dying, and not afraid: I trust I am going to my Father's house. I never was so happy in all the days of my life. I wished to write to tell you what my soul feels in this blessed prospect, that I might bear my testimony to his grace; that I might refresh *your* soul, who have so often refreshed *mine*; and tell you what joy I feel in this prospect. I do not doubt of meeting you in heaven, *and my dear child too.*' The remarks of this object of her fond regard

referred to, are:—

‘ Religion shines in every situation and circumstance of life, but as an incontestible evidence of its own purity and power, it is most transcendent on the eve of dissolution. The Christian, then, like the sun, looks largest when he sets. Humanity naturally trembles at the idea of death. To close the eye on the most beloved objects ; to become a pale lifeless corpse ; to be inclosed within the narrow limits of a coffin ; to become offensive to those who almost adored us ; and, concealed from mortal view, to become the prey of worms and corruption, are circumstances which we shudder at the thought of inevitably experiencing. But to see a soul with all those views before it, not merely armed with fortitude, not merely made willing by resignation, but smiling with calm delight at their appearance, and rejoicing with unspeakable joy at their sensible approach—is not this a fact which speaks for itself? Is not this an argument uncontrovertible, an undeniable proof of the support which true religion can impart to its sincere votary? Is it not an animated comment upon the promise, “ I will never leave thee, no ; nor ever forsake thee.”

‘ As one whose feelings in a striking manner described the above portrait, I hope, without exaggeration or over colouring the piece, I can present my dearest mother.’

letter to Dr. Conyers, she addressed her son to the following effect. 'I am very happy; I am going to my mansion in the skies; I shall soon be there, and oh! I shall be glad to receive you to it. You shall come in to go out no more. If ever you have a family, tell your children they had a grandmother who feared God, and found the comfort of it on her death-bed. And tell your partner, I shall be happy to see her in heaven,' adding, 'Son, I exhort you to preach the gospel; preach it faithfully and boldly; fear not the face of man; endeavour to put in a word of comfort to the humble believer, to poor weak souls. I heartily wish you success; may you be useful to the souls of many.'

Toward the close of the same evening, after speaking of the boundless love of Christ and his salvation, she added, 'It is a glorious salvation; a free, unmerited salvation; a full, complete salvation; a perfect eternal salvation. It is a deliverance from every enemy; it is a supply of every want; it is all I can now wish for in death; it is all I shall want in eternity.'

In February 1785, Mr. Woodd was appointed morning preacher of Bentinck Chapel, Lisson Green, in the parish of St. Mary-le-bone, of which he some years afterwards purchased the lease.<sup>1</sup> This formed

<sup>1</sup> About the same time he was admitted a member of a society of Clergymen well known as bearing the designation of the Eclectic Society, composed of twelve members, *ten* of them members of the Established Church, and *two*

tion of his life, comprising a period of nearly forty-six years. At about the commencement of this period, he married Miss Ann Wood, daughter of Colonel Wood, of the East Indies, by whom he had four children, one of whom died in infancy. Three survived her, of whom accounts will appear in the sequel. She herself, soon after the birth of the last, became a victim to a disease which terminated her mortal career on the 23d day of April 1791, at the early age of twenty-six years.

In the Christian Observer, for the year 1828, will be found a series of letters addressed to a family of young children, by that revered and eminently useful missionary, the Rev. Christian Frederick Swartz. These were the children of Colonel Wood, of whom Mrs. Woodd was one. Her father had died at Madras in the year 1775. The letters, it is stated, were written 'as the effusion of an affectionate pastor who had constantly dined at the table of the Colonel, and experienced from him many instances of patronage and protection during the invasion of the Carnatic by Hyder Ali.' It was no small privilege, in that

pious ministers of Dissenting congregations. They met once every fortnight in the Vestry Room of St. John's Chapel, Bedford Row, for the purpose of discussing some Theological subject, chiefly relating to the duties, trials, difficulties, and encouragements, &c. of the ministerial office. Of this Society Mr. W. appears to have been a very constant and efficient member. In the Christian Observer a few years back, will be found one thousand questions, stated as having been discussed by the Society, and from a title which he is reported to have acquired amongst them, that of *question-monger*, it may be presumed that a large proportion of these questions originated with him.



with the pastoral ministrations and pious counsels of so truly devoted a servant of God ; and there is reason to believe that in Mrs. Woodd's case, to whom four of the letters were particularly addressed, his labours were not in vain. Of this, as well as of her general character and experience, the reader will be able to form the most correct judgment from the following memoir, drawn up by her bereaved husband shortly after her decease, and addressed, in the form of a letter, to a clerical friend, the late Rev. William Goode, then curate and lecturer, and afterwards rector, of St. Andrew's by the Wardrobe, and St. Ann, Blackfriars.

## MRS. ANN WOODD.

---

‘ MY DEAR SIR,

‘ In compliance with your request, I send you some memoirs of my late beloved wife, Ann Woodd.

‘ She was the daughter of the late Colonel Wood, of the East Indies, and was born at Madras, Oct. 24, 1764. Our marriage was solemnized Feb. 8, 1785; and it pleased the Great Ordainer of events to dissolve our union, as to this world, the 23d of April, 1791.

‘ The disorder which occasioned this affecting event, was a deep decline, produced by an excess of attention to her maternal duties, following upon a long illness under which she had suffered in the preceding year. Her natural constitution bade fair for more advanced life; but, with all the advantages of sound health, and youthful vigour, she fell a victim to disease at the early age of twenty-six.

‘ The progress of the consumption was awfully rapid. I do not recollect any appearances of the cough before the month of January. From about

succeeded. From this time she was attacked with the colliquative sweats, was unable to sleep on her right side, and was oppressed almost to suffocation, if the room was warm. The sweats were removed by medicinal aid by the 20th of February, and returned no more. During the whole of this last illness, she slept well ; and seemed disposed to sleep almost all day. She discovered, in February and March, great indifference to all about her, never had any apprehension that she was in danger ; and never felt any pain throughout the whole progress of the disorder. The dispensation altogether was to her a dispensation of *mercy*, as well as of *judgment*. This will appear very evidently as we proceed. I shall chiefly confine myself to the state of her mind ; and will transcribe for your perusal a few extracts from the diary which I kept during this very severe affliction.

‘ I have no doubt but that it pleased God to call her by his grace at a very early period of life. The seeds of genuine piety were gradually and imperceptibly sown and cultivated, by God’s blessing on a religious education. Its progress, however, was as silent as it was real, and marked rather by the security of its root, than by the luxuriance of its blossoms. This was principally owing to the natural closeness and reserve of her disposition ; heightened by female timidity, and a scrupulous fear of pro-

marriage it rather increased. As she became more acquainted with the various forms of dissimulation which the world exhibits, she in proportion retired into herself. Disgusted by the hypocrisy of many who insincerely pretend to godliness, she scarcely ventured to allow in her conversation what she thought could be regarded as a decided profession of religion. An insuperable dread of uttering what she did not feel, and a cautious integrity lest she should lead others to think too highly of her character, seldom permitted her to indulge in religious discourse. At the same time a holy jealousy of God's honour, lest, after avowing herself a disciple of Christ, she should by subsequent inconsistencies disgrace the character she had assumed, made her desirous of passing through life rather undistinguished, that the discredit of her feelings might be the less reflected on her profession. These and similar motives so far operated with her natural reserve, that they who were most esteemed by her had often less pleasure and edification in her company than they would otherwise have enjoyed. I believe I must also add, that an assemblage of temporal mercies had, as she acknowledged, a too sensible tendency to abate her earnestness in religion, and to generate a too exclusive regard to sublunary objects.

I felt in her spiritual welfare suggested fears and alarms which I did not then know to be groundless. My affection was tormenting itself with its own anxieties in this manner, when it pleased God to visit her with this last affliction. The approach of death, and her own unconsciousness of danger, greatly increased my alarm ; and some circumstances of her disorder excited in me an anguish of feeling such as I had never before experienced. What I chiefly allude to was her extreme nervous weakness and irritability, which exceeded every thing of the kind I had before witnessed. Towards the close of February she was afflicted with violent catchings, occasional startings, and such acute sensations, that she could bear no conversation, nor even the ticking of a watch. Her nervous affections seemed at times to threaten her with suffocation. Various means were adopted, but in vain, during her stay in town. She saw no visitors but her medical attendants.

‘ About this time I grew very wretched, and learned indeed what it was to be unhappy. I was oppressed with anxiety about her soul, and yet could not venture to speak upon the subject. One day she just mentioned in a general manner the temporal mercies she had received. I joined with her on the subject, and then said, “ I hope you do not

Lord Jesus Christ for sinners.” She waved her hand and answered, “No; but I cannot bear the subject.” It affected me greatly; I burst into tears, and said, “I hope you will recover; but if not, I hope you are safe for eternity.” She replied, “Pray do not mention that subject, I cannot bear to think of those things.”

‘This distressing crisis chiefly arose from the state of her nervous system, which seemed not able to sustain the weight of an *impressive idea*. She could not support the fatigue of attention of any kind, either in reading, prayer, or conversation; and if ever I discovered apprehension or anxiety, she was so much agitated, that I was obliged to affect cheerfulness, when my soul truly mourned.

‘I now cried unto the Lord; and I desire to record it to the praise of his goodness, that he heard my cry and helped me. I begged of my intimate friends to plead her cause, and mine. Prayer prevailed with God; and, in about six weeks from a day which I now particularly allude to as peculiarly distressing to my mind, I inserted in my diary this acknowledgement; “O my God, I wish for no farther evidence of my beloved’s safety than thou hast now in rich indulgence given me.” But God saw it good for a while to try me.

‘We were to have set out on the 22nd of March for Bristol: but extreme weakness prevented the

attended her, I had had a consultation with Dr. Warren. I shall always feel grateful for his plain speaking, though it was like a dagger to my soul. He declared to me that matter was formed in her lungs, and that there was no hope. After a short pause, I summoned courage just to say, "Then, sir, what will be the symptoms of approaching death?" His reply was, "We will not talk upon that subject." They then advised me to leave town, and take apartments at Brompton; and afterwards, if there should be any change for the better, to proceed for the summer to Devonshire, and thence by sea to Lisbon for the next winter. When I went up stairs again, I said, "Well, my dear, the physicians have been consulting what they can do for you." She replied, "Ah! Paul may plant, and Apollos water, but God must give the increase." I heard this remark with great pleasure; it was the first serious observation I remember to have heard from her during her illness.

The following week we removed to Cromwell-House, Brompton. I strongly suspected it was the last time she would ever in this world see her little offspring. She bore the ride thither tolerably well; the air seemed to revive her, and she was rather cheerful when she got to Brompton. Our dear little family were taken under the protection of their

vous irritability; her mind grew calm, and she seemed much to enjoy the situation of the house, which was in a gardener's ground, the season being remarkably forward. But, while nature on all sides revived, the object that was dearest to my feelings, declined with awful rapidity. Her spirit hastened its return to God who gave it; and it graciously pleased our heavenly Father not to delay the application of those rich cordials which he had in mercy reserved for my support in the trying hour.

‘ In the evening of the 2nd of April, we had a little general conversation on the insufficiency of man's own righteousness, and the hopes offered in the gospel; but she advanced nothing which could be appropriated to her own experience. It was not till the 6th of April, that I obtained from her any satisfactory information respecting the state of her mind. This indeed was a day long to be remembered. Help me, O my God, to record it, and do thou record it on my heart! This day all restraint was removed. “ Her tongue was loosed, and she spake and praised God.” She gave me without reserve a narrative of all her experience.

‘ On my saying to her, “ My love, when do you think your first serious impressions commenced ? ” She replied, “ I am not fond of fixing dates on such



of their conversion. Almost from my infancy I have felt in a greater or less degree the importance of religion. I can remember being conscious of very serious impressions during my voyage from India; and I afterwards found Mr. Romaine's discourses peculiarly useful and delightful. But I have always been a backslider, and God has again and again revived his work."

'She then mentioned our attachment, and told me that her affection to me began before she was aware of my regard for her, and that when I made proposals to her, she considered it as an interposition of Providence for her good. "After this event," she said, "when we resided at Horwood in 1781, my desires after God revived, and I often spent the whole night in reading and making extracts from religious books. Again, at Bath in 1782, I was excited more diligently to seek after God by attending the ministry of Mr. Percy; and after that, at Orlingbury in 1783; and again by the death of your dear mother in 1784, and by the difficulties which at that time attended the prospect of our marriage. But after our union in 1785, being free from trouble, I abused my mercies, and forgot my God. My serious impressions after this were less powerful, except at particular times; my confinements were always profitable seasons to me, and seemed greatly

Hannan, in March, 1789, I again grew lukewarm and forgetful of God, and too much disposed to enter into the amusements of the world, especially when at Southampton. But God saw fit to visit me with affliction; the inoculation of my children in 1790, led me earnestly to seek his protection; and when I was first attacked with my painful illness last year, and confined to my room, serious things were brought home to my soul with great power. No event has been so impressive, and, I trust, so sanctified, as that illness. At the time of little Edward's birth, and still more at his death last November; I seemed to realize eternity, and have felt much more in earnest about religion ever since."

' After this interesting relation, she asked me if I really thought she was a true believer: and added, " O how I lament my past remissness; if it please God, I hope I shall recover of this illness, that I may live a more holy life, and that we may both of us be more devoted to the service of God." She then said to me with great affection, " I bless God for our union; I always esteemed it a peculiar favour of heaven, that I became your wife, and I have had a great share of conjugal happiness; but, oh! how ungrateful have I been to my God; in prosperity, I forgot him; in trouble, I cleave to him. Surely this is a bad sign."

out; what righteousness can I have of my own? Mr. Walker's sermon on human depravity, when you read it some time ago in the family, struck me as an exact representation of my own depraved nature. What could I do without the righteousness of my Saviour? It is a delightful expression, the *righteousness of Christ*; 'O what should I do without such a Saviour!' This last sentence she repeated several times.

'I could not help saying, after this recital, "What, my dear, could be the reason of your averseness to talking on these subjects with me, especially when you must have known what pleasure it would have occasioned me?" Her answer was, "My backwardness to join in religious conversation arose partly from a lukewarm state of mind; partly from a dread of making a profession of religion without sincerity of heart; and partly from disgust at the affected and irreverent manner in which I have known some people express religious sentiments, while at the same time they were deficient in the observance of the common duties of morality."

'O my God! thy mercy overcomes me! I desire to adore thee. I think I now can say, *Thy will be done*. Glory to thee for thy great goodness! This discovery of the state of mind of my beloved partner was not essential to her safety; but oh! it was

Take, O my Father, take thy child, thy daughter,  
to thy presence, whenever thou thinkest best.

Go and shine before the throne,  
Deck the mediatorial crown !  
Go, those triumphs to adorn ;  
Made for God, to God return.

“ I will sing unto the Lord as long as I live ; I will sing praise to my God while I have my being.” This shall be my text next Sunday ; it shall, by God’s help, be a day of praise.

The next evening I mentioned that text, “ To them that believe he is precious,”—and added, “ you, my dear, can say this.” She smiled and said, “ Oh yes!” adding, “ what blasphemy and insult to God it is for man to seek salvation otherwise than through Christ !”

‘ On the following morning after breakfast, she desired me to pray with her. This was the first time for a long period she had been able to bear the fatigue of attention to prayer. I read Phil. ii. 2—10. She observed it was a sweet portion of Scripture. I prayed, and especially thanked God for calling us both by his grace, and uniting us in Christ for eternity ; but I could not proceed, being too much affected, and was obliged to pause. She observed that I was overcome, and then said, “ I did not suspect that I was in danger, till I heard

conquered enemy. Jesus has the power over death ; why should you fear it ? ” This seemed to calm her mind.

‘ In the evening of the same day we had a most endearing but poignant conversation. She said, “ If it be the will of God, I wish to be restored, and see my children settled in life ; but I wish it in humble submission. The will of the Lord be done ! ” I said, “ God is the best of parents, and he will be a parent to your children. ” She rejoined, “ Yes, and God has given them a good father ; but if it were his will, I should not wish to leave them so soon. ” I replied, “ one of them is well provided for. ” She said, “ Sweet little William ! It is a high honour to be the parents of a saint. ” She then again and again repeated, “ I have been very wicked, very wicked : I forgot God in health ; now that I am in sickness I could be always praying. Is not that a very wicked disposition ? Will God receive me ? ” I replied, “ The prodigal son did not return till he had not even husks to feed upon ; yet he was received ; and whoever cometh to Jesus shall in no wise be cast out. ” “ Ah ! I fear, ” said she, “ I have been a great hypocrite. I have no goodness, no good works ; nothing wherewith to come before the Lord. Happily, the way of salvation is independent of our deserts. ” In another conversation on the same sub-

ciency, and observed, " You have often heard Mr. Romaine exhibit it in this light." She said, " Yes, I loved to hear his preaching; it has been of great use to me; and I love to hear *you* talk of the gospel. Go on, and talk more; it is a glorious gospel, a precious salvation. How should I appear before God without it?"

‘ On Sunday, April 10, she desired me to read Psalm 103. I went to Bentineck chapel, and called on my dear friend Mr. Abington, (who had prayed earnestly for us,) to acquaint him with the blessed discovery I had made during the last week; but I could not speak, and I thought I should never have told him. I preached on Psalm civ. 33, and we had three hymns of praise. And in the afternoon I preached at St. Peter's, on Levit. x. 3. *Aaron held his peace*. When I returned home she said she had been very happy in her mind, and desired me to repeat that hymn of Mr. Wesley's—

“ Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.”

I bless God I was this day very happy and animated in my public duty, and felt such an overflow of gratitude to God, and acquiescence in his will, that I

for the state of my dying partner's soul.

'The next day, alluding to my having been overcome in the pulpit a few Sundays before, while speaking of Abraham's being called to offer up Isaac, she said, "You know it was only to try his faith; for God restored Isaac. This my illness may be only to try *you*, whether you are willing to part with me. God may yet restore me. It is not wrong to desire it; but I would not have a desire without submission."

'In the evening I told her that I had written to inform her mother of the comfortable state of her mind; and that it had given her unspeakable pleasure. Upon this she said, "Why did you tell *her*? you know I never speak on those subjects to any body but *you*." But, said I, "you would wish to give *her* pleasure as well as *me*." This seemed to satisfy her. She added, "I am a very wicked wretch, I have not been so kind to *you* as I ought to have been. I have been too indifferent about your happiness in too many instances. I hope you forgive me. Mr. Walker's sermon on human depravity describes my heart completely. I am too wicked." She then paused, and added, "But to despair would be more wicked still; it would be to undervalue the blood of Christ; it would be to despise God's own approved method of saving a sinner."

had said about unkindness to me, I observed, "No one can reflect on any single act of his life with absolute satisfaction. We have both our peculiar failings; we are neither of us perfect; but we have both had a strong affection for each other." She replied, (with blind partiality) "*I am not perfect; but I think you are. You have been a good husband to me; far better than I deserved. We wished to have lived with each other till old age; but, It is the Lord, let him do what seemeth him good.*"

‘ On the Wednesday following, I received a very affectionate letter from the Rev. Mr. Newton. I read it to her, and she said in broken sentences, "If it is not improper, give my love to him; tell him he thinks more of me than I deserve. Tell him that the Lord does all things well. I am a wicked creature, and things are dark; but I have faith against faith. I cannot distrust the promise of God; it would not be right to do so. Tell him whether I live or die, all is well, and I believe will work together for my good. I have had a long illness; what should I have done, if I had not fled for refuge to the hope set before me in the gospel? Tell him not to forget me in his prayers." In the evening she again said, "I have not behaved to you as I ought to have done. I intended to have acted



but in the merits of Christ. I know that my Redeemer liveth." She then desired me to read Clarke on the Promises. She observed that they were precious promises. I repeated Dr. Doddridge's hymn, "Jesus! I love thy charming name." And she afterwards repeated those lines of Mr. Hervey's—

" Good when He gives, supremely good,  
Nor less when He denies;  
Even crosses from His sovereign hand,  
Are blessings in disguise."

and added, "Jesus is my friend and my Saviour, but I have been a sad backslider; I have not used the means of grace as I might have done; divine ordinances keep the soul alive." I said, "There are promises particularly addressed to backsliders. "Yes," said she, "thank God there is this, "I will heal their backslidings; I will love them freely." "

' On Thursday, April 14, after breakfast, I read to her, Rom. viii. 1. She remarked, "No! blessed be God! there is no condemnation to them which are in Christ Jesus. I trust I am in him." On the following day her mind was very calm; she expressed great consolation on my reading to her Isa. xliii. 25, and repeated several times with great feeling, "Return unto me, for I have redeemed thee;" and desired me with a pencil to mark this, and some other passages.

particular desire, came to see her. She conversed with him, I believe, nearly an hour, on the subject of her illness, and her proposed journey to Devonshire, and after that, turning the subject to the state of her soul, she observed, " I am a wicked sinner ; but I have an all-sufficient Saviour, and I can trust in him. I have heard people talk of giving up their own righteousness for Christ ; but I could never find that I had any righteousness to give up. No, there is nothing good in me ; yet I cannot doubt ; that would be to undervalue the blood of my Saviour." She then enlarged on her views of trusting simply in Christ, and not looking to any marks or evidences as the ground of confidence towards God ; spoke much of the implicit actings of faith, and how faith honoured God by resting simply on his word. She evinced a clearness of perception on this point, which greatly astonished me. She mentioned to Mr. P. the pleasure it had given her to hear him say, that once when he was ill, he could not bear an idea, could not pray, or hear the Scriptures read : and called him her spiritual pastor, as well as medical friend. In the evening she resumed the subject, and said, " I am very wicked ; I never did any thing truly good ; I never said any thing good ; I never had a good thought ; I have been very dissipated in my mind, fond of the world, and forgetful of God. I have nothing with which to

gave his son, his own son, to redeem mankind. Poor sinners may therefore come to God through him. The invitation is, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money." As such I come. My trust is in the friend of sinners, and as a miserable sinner I come to him." I said, "My love, I am very thankful that God has given you such a deep acquaintance with the human heart, and such clear views of the gospel; yet I must say, that excepting a little irritability of temper, you have lived a very innocent life, and been very free from outward sin. But the more we grow in grace, the more we shall see of our own corrupt nature." She instantly exclaimed, "O no, I am the very chief of sinners, I have neglected God, I have lived without God, I have abused his mercies." I observed, "St. Paul used the same language before you did; it is the common acknowledgment of all who know their own hearts." After a short pause, she said, "When we go to Devonshire, take Omicron's Letters, and the Pilgrim's Progress. You remember how Christian was encouraged when he gazed on the cross. I do as he did: I look at the cross; I lose my burden as he did. Jesus died for sinners; I believe it, and I can rest upon it."

' On Sunday, April 17, the Rev. Mr. Buckley having kindly offered to take my duty at Bentinck

my great astonishment, she desired me to read Mr. Walker of Truro's second sermon on the helplessness of man. I objected to it, as being of so tremendous a description. I wished rather to direct her attention to the Saviour: but she persisted in her desire, and listened with great attention to the first three heads, occasionally remarking, "It is very awful, but very true. I know it by experience." Then she sweetly adverted to the gospel, and exclaimed, "What hope could there be without such a Saviour? What a mercy to have such a Saviour! This Saviour is God's own Son. Here I rest my hope."

'The preceding conversations evinced that there was in her a remarkably deep sense of sin, and an entire freedom from self-righteousness. She preferred close, practical truths, and the more they probed her heart, the more eagerly she listened to them. At the same time she had such reviving views of the gospel, that I never heard her express a sentiment of despair; scarcely even of anxiety respecting her eternal safety; she was calm, placid, happy, without rapture, and without apprehension. She was in a frame of *patient waiting for Christ*.

'On Tuesday the 19th, conversing with her sister on the importance of religion, she said repeatedly,

how Archbishop Usher on his death-bed lamented his many lost opportunities. It is a serious thing to die. I desire to die like him, saying, "God be merciful to me a sinner." This evening the sky was beautifully clear; the moon and stars shone very brightly before our window. She fixed her eyes on these glorious objects, and after some pause, said, "God is omnipotent—absolute—sovereign:" then paused, and proceeded, "God is gracious; he "forgiveth all my iniquities; he healeth all my diseases."

' She had been for some time very rapidly declining, but hitherto in a great measure free from pain. Now, however, her sufferings became more distressing, and she was reduced to extreme helplessness. In my journal I find the following insertion, dated April 20: "O my God! having no doubt, through thy rich grace, of my beloved wife's admission to endless glory; seeing her now helpless as a babe, and beginning to suffer pains which I perceive must daily increase; and regarding her recovery as utterly hopeless, I feel this day, for the first time since our union, willing to part with her. O my Father, take thy child, thy daughter, to thy bosom, where her pains will cease for ever. She has been dear, very dear to me; but much more so to thee; this present dispensation assures me of it.

ever blessed be thy glorious name, that though some while since I was full of fears and doubts, I can now say that *I wish for no farther evidence of her safety than what thou, my God, hast graciously given me.* I still feel the struggle of nature ; I dread the parting moment ; but my affection for her overcomes my own interested feelings. Haste, happy spirit, to those mansions for which thy God has prepared thee. How will my beloved mother rejoice to receive thee ! How will thy own sweet little William exult at thy coming. Yea, many—many will congratulate thee on the event which I deplore. O blessed interview ! though I cannot now share its triumphs, I still trust one day to receive thee again.”

‘ Occasionally, when she was well enough, we took an airing through Hyde Park. On one of these occasions, the day being very fine, and the Park full of gay company, as she was leaning on me, almost fainting, I could not forbear saying to her, “ How much rather would I see you in your present reduced state, with a prospect of heaven before you, than in the midst of health, gaiety, and splendour, and at the same time as unconcerned about eternity as, I fear, are most of those around us.” She smiled, and feelingly replied,

on that point."

' On Thursday the 21st, being too unwell to join in any conversation, I took the opportunity, as she lay asleep on the sofa, of writing to her brother in the garrison of Gibraltar. Just as I finished my letter she awoke much revived, and said, " Give my kindest love to my brother ; tell him I hope that in the gaiety of the army he does not forget eternity. Heavenly joys are far before earthly happiness." She added, " I feel myself naked—poor—undone in myself ; but I look up to Christ, the Rock of ages ; there I rest ; and I wish my dear brother the same happy experience."

' The next day was Good Friday. She was so ill the preceding night, that I several times imagined she was no more. However, as I knew that nothing now remained for me but to wait the approach of death, I did not disturb the servant. About four in the morning I sat up in bed, and, looking on her, involuntarily said, " My poor suffering, but still rich, happy Nancy !" She was only in a doze, and, looking up, said, " Wherein does my happiness consist ? " I replied, " In that you are redeemed by the blood of the Lord Jesus. The great God is *your* God : he will keep you while you live ; and when you die, he will receive you to his arms." She smiled, and said, " O ! that is charming ; it is excellent. Precious Saviour !" A little while after, I

is Good Friday." She replied, "It is the day on which Jesus suffered for sinners. Should not *we* be willing to suffer too? The disciple should be as his Master; and (blessed promise) if we suffer with him, we shall reign with him." She continued so ill all the day, that I almost expected she would have died on the sofa. But in the evening she again revived, and desired me to read to her Mr. Walker's sermon on the glory and grace of Christ. She heard it with great pleasure, and made a few pertinent remarks on the glory of the Gospel; but was soon exhausted.

'In regard to my own feelings, this was to me a day of extreme suffering. My spiritual consolations seemed to be all withdrawn; and practical truth appeared to have lost its influence. O Lord, what is man! On Wednesday, I could say with acquiescence, *Thy will be done.*' I could rejoice in my dear wife's approaching glory, and felt willing to wait my own dismissal: but to-day, my feelings are like Jonah's. I am angry with God. I can neither pray nor praise. My soul has been full of tumult. I feel no resignation. I cannot give her up; I cannot bear the stroke; I see its approach, and cannot ward it off. How unbecoming, how hateful are such dispositions! I flee with them, as my load of sin, to the cross of my Saviour, and record it as a painful memento of my great frailty, and an



nothing. Lord, pardon my sin, and sanctify me more and more.

‘On the morning of Saturday, the 23rd, she seemed better than I had seen her for some time. She sat up in bed; her colour returned in her cheeks; her eyes sparkled, and she looked beautiful and lovely, her countenance expressing nothing but placidity and happiness. I could for some time have flattered myself with a hope of her recovery; and little suspected that the loveliness she was now exhibiting, was an earnest of that perfect beauty which she was very soon going to assume. After this she complained of a violent pain, or spasm in her right side. I applied hot flannels, and then gave her twelve drops of laudanum, which afforded her almost immediate relief. I assisted her to lie down, little thinking that our separation was so near. In a minute she was pale as death; a profuse cold perspiration came on, and her eyes began to fix. I went to her and said, “My precious Nancy!” She looked at me quite composed, and said with a tender emphasis, “O! how we love!” I answered, “Yes, I dearly love you; and, what is better, my Saviour loves you too.” She looked again with a smile of expressive acquiescence, but did not speak. This was our last interchange of sentiment; these the last words which I was ever to hear from her lips. She almost directly fell asleep, and never afterwards.

at hand, I knelt down by her side, prayed in broken accents as well as I was able, and commended her soul into the hands of her Saviour. At 12 o'clock the conflict was over. My right hand was joined to hers; and thus we parted, in hope of meeting again to part no more. Death was thus to her unattended with any circumstances of horror. She suspected a degree of danger sufficient to solemnize her mind; but the danger was over before she was aware of its near approach. She lay down to sleep, expecting a temporary refreshment, and never waked till she joined the society of the blessed before the throne of God. Desirable dismissal! *to pass the dark valley unconscious of its shades!*

‘ My mind was more tranquil than might have been expected. I felt resigned; I felt strongly convinced of the justice, wisdom, and goodness of God: my own unworthiness; and the awful necessity of affliction. My heart seemed in some degree to say, “ It is the Lord—I will be dumb, and not open my mouth, because he hath done it.”

‘ When I awoke on the following morning, my sorrows again revived, and my views of life seemed to present a chasm awfully wide. “ Ah, my lovely partner!” was the silent language of my heart, my tears partake of joy, as well as of sorrow. I do

art now witnessing. Thou hast seen the adorable Saviour, Jesus. He, as on this day (it was Easter Sunday,) rose from the tomb, attended virtually with the thousands of his redeemed. *Thou* hast realized his ascension, and art now gone up on high to behold him. Perhaps thou art at this moment gazing on me, and wondering at my sorrow. But forgive me. Nature will feel, and ought to feel. Yes,—my Saviour did not disdain to weep at the tomb of Lazarus.

‘ On Saturday, the 30th of April, her dear remains were removed into their last receptacle. She was buried at Richmond, in Surrey. The Rev. Mr. Newton performed the mournful ceremony. O my God, what scenes have I been called to witness ! But why should they so much affect me ? Though the day of her interment was a peculiarly trying one to me, yet I had only to take leave of the apparel which she had thrown off. This was not my beloved wife ; no, she lives—she still lives ; the essential part is not dead ; she herself is before the throne, clothed in white raiment, with a palm in her hand ; her true life is now beginning, and it will end no more ; she is now realizing in her own experience those animating words of the Saviour. *He that believeth in me shall never die.*

‘ I have thus, my dear friend, transcribed a cursory

ing one or two remarks which this narrative has suggested.

‘The first is, that true grace may for a long season lie dormant in the mind. In the instance of my dear wife, the seeds of religion were early sown; they were for a long time latent, and their existence doubtful; but they sprang up at the last, and brought forth fruit to perfection.

‘My next remark is, how graciously our heavenly Father condescends to the feelings of our weak nature; not suffering us to be tempted above what we are able to bear. “He knoweth whereof we are made; he remembereth that we are but dust.” With regard to my dear wife; she had constitutionally a strong dread of death, such as I never before or since saw equalled. I could mention instances of her apprehension which would scarcely be credited. The tolling of a bell, or any similar token of mortality, made her quite wretched. It would appear, therefore, to have been mercifully ordered, as if with a direct view to this distressing infirmity, that death should come to her gradually, and without pain; so as not to alarm her with any token of its immediate approach. She only beheld the king of terrors, as we see probable evil, at a distance; and was at the last translated without any

the painful dispensation was not less graciously mitigated. It had pleased God to hide from me for a season, the spiritual state of my dear partner; and when her last illness came on, this had become a source of inexpressible anxiety to my mind. I did not then suspect that this satisfaction was reserved as a cordial to support me in a time of great trial. I now bless God for this his great goodness; and, while I praise him for all that is past, O may he give me grace to trust him for all that is to come! Surely, I cannot but trust him *now*.

‘ My first interview with our three dear little babes, after the removal of their tender and affectionate mother, revived for the moment all the pangs of separation: . . . . But I will not further enlarge. I have already had sufficient cause to commit all my concerns to the Lord; and may he who preserved *me* when a helpless, fatherless infant, be their God—and mine; that when we are called to quit the present scene, we may join the happy spirit, whose loss we now deplore, before the throne of God and the Lamb.

I remain, with great affection,

My dear friend,

Your's, very faithfully,

BASIL WOODD.’

sequent to this painful dispensation. It will be recollected, that at the time of his removal with his afflicted wife to Brompton, his children had been placed under the care of their grandmother; but what arrangements were made on his return home does not appear. After the lapse of about a year, 'bereft,' as he himself states the case, 'of an endeared partner, and reduced to a state of solitary widowhood, with a family of three children, the eldest only six years of age, the youngest about three;' he ventured to form another alliance, and on the 3rd of July, 1792, married Sophia Sarah, the eldest daughter of William Jupp, Esq. an architect in London; in whom he found an amiable and most valuable associate—one who was capable of entering into all his plans, and of aiding him in many of his pious exertions for the benefit of a numerous and daily increasing flock. It was soon after this period (in the year 1793,) that he purchased the lease of Bentinck Chapel, where the value of his ministry soon began to be increasingly felt, and his labours to assume a more extended range. These were not confined to the exercises of the pulpit. They attended his every movement, and pervaded all his plans. In the church, or in his study; at home, or abroad; in the chambers of the sick and dying, or

society, he uniformly appeared the minister of Christ—always about his Master's business—like him, ever “going about doing good.”

‘Full well,’ observes one who became intimately connected with him soon after this period, when his ministry might be considered in its spring-tide of operation, ‘Full well can I recollect the time, when gazing on him with silent admiration, I have felt ready to exclaim, “Surely, if ever minister of religion might be pronounced truly blessed, you are that minister: eminently endowed with almost every requisite qualification; unquestioned personal piety, a well-informed understanding, a sound judgment, a lively and fertile, but chastened imagination, a ready command of appropriate expression, a clear and distinct voice, a graceful and winning address;—attended by a crowded and warmly attached auditory, who appear to hang on your lips with the most affectionate delight—united in the most endearing of earthly bonds with one of the most amiable of women—encircled by a group of sprightly and affectionate children, planted like so many olive branches round about your table—courted and caressed by persons of all ranks, and of every age; favoured, moreover, with an ample share of the means of doing good, temporal as well as spiritual, and with a heart to dispose of them to the glory of God and the benefit of a large and

the ear which hears you bearing you witness," &c. —Surely, if peace, contentment, joy, and gratitude to the Great Giver of all good dwell in any human bosom, it must be in your's."

At this period, and subsequently for a long series of years, his house was the much-frequented and glad resort of an extensive circle of acquaintance, all of whom appeared to deem it a peculiar privilege to be admitted to his social parties; visits which rarely failed to be rendered both pleasing and profitable. For, while cheerful, and frequently playful in his conversation, he eminently possessed the happy art of so intermixing pious sentiment with ordinary remark, that it was scarcely possible for any one to quit his company without feeling himself bettered by it.

While his parlour was thus open for the reception of the higher classes of his congregation, his hall and study were equally open for the reception of the poor of his flock, to whom he regularly devoted nearly the whole of one day in every week, for the purpose of listening to their various tales of woe, and of administering to their necessities, temporal or spiritual. As he kept a regular entry of all his visitors, of whatever rank, it appears that often to the amount of eighty or ninety individuals had an opportunity afforded them of stating to him their various distresses



days.

It was about this period that he began to take a more than usually deep interest in the spiritual welfare of the rising generation. He commenced with the establishment of what has been denominated the Bentinck School, consisting of from a hundred to a hundred and fifty children, instructed, and partly clothed from a fund raised by his congregation for that purpose. Several other schools in the neighbourhood found gratuitous accommodation in his chapel, in various galleries erected at his own expence for their reception ; such as the girls of the Clergy Orphan School, then resident in the immediate neighbourhood ; a School of Industry, situated in the Edgeware Road, consisting of orphans or very poor children, educated and wholly maintained by public subscription ; the Philological School, or School of General Instruction, instituted for the education and clothing of a hundred boys, sons of naval or military officers, professional men in needy circumstances, decayed merchants, or other respectable tradesmen, supported also by public subscription. To these were afterwards added, two large Sunday Schools, one for boys, and the other for girls. For the benefit of these, he composed or selected various tracts of catechetical instruction, on which he examined them from time to time, privately at their respective school-rooms, or at his

the afternoon of every first Sunday in the month ; and truly delightful it was to behold him on these latter occasions, addressing four or five hundred children collected before him, with an affection and an eloquence peculiar to himself, and which, as there is every reason to believe, left a salutary, deep, and lasting impression on the minds of many. His ministry, indeed, was altogether eminently calculated to conciliate and engage the attention of the young. " Suffer the little children to come unto me, and forbid them not ;"—" Know thou thy Creator in the days of thy youth ;"—" I love them that love me, and they that seek me early shall find me," were themes on which he could dwell with an interest and effect, such as few besides him could command ; and such was the pleasure with which he engaged in these exercises, that he has often been heard to say, he could contentedly devote the whole of his ministry to the service of children, if such should appear to be the call of duty.

Allusion has been made to his means of imparting *temporal*, as well as spiritual benefit. It may not, however, be amiss to observe, that at the early part of the period now in review, those means were much less ample than was generally supposed. In a memoir which will appear in its place, (that of his late much and deservedly beloved wife) has been found the following remark. ' At the period of

tureship of St. Peter's, Cornhill did not raise £40. per annum: my office as morning preacher and joint minister of Bentinck Chapel, little more than that sum; and my personal fortune had been materially injured by the villainy of an agent, to whom I had improvidently trusted the chief of my property, when intending a voyage to Madeira for the benefit of the health of my first wife.'

But after the lapse of a few years, a large legacy was unexpectedly bequeathed to him by a member of his congregation, the late John Way, Esq. of Lincoln's-Inn-Fields, a gentleman 'with whom,' as he observes, 'he had had no acquaintance, independently of his attending his ministry at Bentinck Chapel.' The following extract from his journal, with reference to this munificent bequest, will be deemed highly interesting, on account of the pious determination immediately formed in regard to its disposal, a determination peculiarly characteristic of the man.

'It has pleased God in his providence this year, (1804) to increase my property, by a legacy from John Way, Esq. to the amount of £10,000. four per cent, Bank Annuities. Of this I desire to devote £1000. to his blessed service, as a poor acknowledgment of my infinite obligations to his providence and grace, imploring his condescending acceptance of the offering.'

distress.

It may not be amiss here to observe in passing, that a tenth part was the proportion of a person's annual income, on which he was disposed much to insist, as proper to be devoted to religious and charitable purposes, as far as could be rendered practicable; a rule of distribution to which he himself strictly adhered almost to the last, even when unable to do it without infringing on his little capital.

In the month of January 1808, a much attached member of his flock, the late Lady Robert Manners, presented him to the living of Drayton Beauchamp in Buckinghamshire; memorable as having been once held by the celebrated Richard Hooker. He found the parish in a most deplorable state; the church almost deserted, rarely more than from half a dozen to twenty individuals assembling on the Sabbath; and scarcely a child in the parish capable of reading or writing. By the blessing of God on his pious exertions, his auditory rapidly increased, soon amounting to from four to five hundred. Numbers flocked to him from the neighbouring town of Tring, and other surrounding villages, delighted to listen to the glad tidings of salvation, from the lips of one whose spirit and conduct so richly adorned the doctrines he inculcated.

years, to spend a portion of the summer and autumn, happy in discharging the meek duties of a village pastor, and introducing amongst his rustic flock those little treatises of piety which he had been accustomed to circulate on a more extended scale when in the metropolis. While thus refreshing the souls of men, in this his more retired sphere of labour, he found his own spirit reinvigorated, and his strength from time to time renewed, for the resumption of his more laborious services in town.

In this delightful course of unremitting and useful labour he was proceeding from year to year—"blessed and a blessing"—when that atmosphere of joy, in which he had appeared hitherto to breathe in undisturbed tranquillity, began to assume a lowering aspect, and to indicate a threatening storm ; as though to prove that uninterrupted happiness is not to be expected in this world of sin and suffering, even by the most devoted and highly-favoured servant of God. His own words will best describe the painful reverse of experience now referred to. Alluding to Mr. Way's large legacy, he says, ' Alas ! how little capable we are of appreciating what is really beneficial. My dear son, a lovely, amiable youth of seventeen, was so dazzled by this increase of property, that it relaxed all the sinews of exertion, ensnared him with gay, dissipated society, and eventually brought him to the silent grave. His

of entering the service. I had seen, in my youth, sufficient in the army to make me dread military life, especially with a pliable disposition like his; and I entreated him, as a special regard to my feelings, not to proceed. With great affection he yielded to my importunity, and resigned the commission. In 1805 he directed his studies to surgery; and, alas, how little can human foresight determine what is best. The gaiety of his animal spirits, and the profligate society to which his profession exposed him, led him to those habits of dissipation which made havock with his constitution, and he died of pulmonary consumption on the 19th of March, 1811, at the early age of twenty-three.'

This proved a heavy stroke. The following memoir of this most engaging and interesting, though sadly-erring youth, penned by his amiable and then mourning parent, will present the most correct picture, both of the character of the one and the feelings of the other.

## MR. BASIL OWEN WOODD.

---

BASIL OWEN WOODD was born in the parish of St. Marylebone, July 14, 1787. He was a child of a remarkably amiable, affectionate, and generous disposition. He was also very tractable, and easily managed; had a great taste for little mechanical contrivances, and domestic amusements. His faculties of mind, however, I then considered as but moderate: he was slow in comprehension, and extremely inattentive. But as he grew up, his mind expanded, his talents became respectable, and his comprehension, especially in the studies of his profession, unusually quick and retentive.

The great affection which I experienced from my children, the delight which I derived from their society, the dread which I had of the difficulties they might encounter if separated from a parent's attention, and an opinion that a domestic education was attended with the least danger, determined me, with the advice of friends whose judgment I highly respected, to bring them up at home—a determina-

early, and that children, almost in their infancy, acquire principles and habits from the influence of sympathy and association, it was my first object, in prayer and dependance on the grace of God, to endeavour to conciliate my young family to the knowledge and love of God their Saviour. Before they were three years of age they learnt short prayers, and were instructed in the duties which they owed to their Creator and Redeemer. Whenever any thing amiss occurred, the punishment was a temporary suspension of their parents' favour, till they became sensible of their error ; they were then sent, for a few minutes, into a room by themselves, to kneel down and ask of God to pardon the offence, for the Lord Jesus Christ's sake, and to grant them grace for the time to come. This method was extended to sinful words and tempers : and how trivial soever such records of domestic habits may appear to the reader, they were found most endearing and effectual in my family.

In order to implant in the tender minds of my beloved children an early knowledge of divine truth, I accustomed them regularly to attend our family worship, when they heard the word of God, and joined, as they grew up, in singing his praises. These have, indeed, proved some of the most



departed youth, as he grew up, was our organist, and family prayer often proved a season of great enjoyment—an earnest of that day when, as I pray and hope, we shall all meet to join in praise for evermore.

My little choir is now interrupted, my organist has taken his flight ; he has resigned his instrument for a golden harp ; but I bless God I still daily worship in spirit with him.

I was accustomed, once a week, at the time of family prayer, to examine my children upon the church catechism, with a brief explanation of it, and a summary of doctrine and duty in the words of Scripture, abridged from Bishop Gastrell's Christian Institutes. Afterwards, as they grew up, sections from the Bible were substituted, and also once a week they composed a short theme or essay on some religious subject ; in addition to which, on Saturdays, I read and explained to them some suitable treatise on a religious subject, such as Robertson's System of Divinity, Scott's Essays, &c. The beneficial tendency of this early instruction appeared in its effects. The subject of this memoir, at the age of eight years, was no stranger to religious reflection. At that early period he took great delight, when alone, in reading that excellent little work, Bishop Kenn's Manual for Winchester Scholars.

such a circumstance must have afforded me, yet I never mentioned it, nor did I know it till he was upon his death-bed. He then told me how very serious his mind had been at that period, and added, ' You borrowed that book of me, and forgot to return it, and I was so shy and reserved on the subject of religion, that I could not ask for it again.'

I mention this trivial incident as a hint to parents to furnish the chambers of their children with a Bible, and a few select and instructive religious books. They will probably read them oftener, and with more attention, when no eye sees them, than when in the presence and under the inspection of their parents.

I cannot recollect that my son outwardly discovered at this time any particular appearance of religious disposition. He was extremely volatile and playful. His chief companions were his sisters, nor did he seem to care for any other society. Such was the caution which I deemed expedient in the choice of his acquaintance, that at the age of ten he had never spent a night from home. About this time, however, a relation, from the best of motives, introduced him to a youth of his own age; and, as we supposed, of good disposition and behaviour.<sup>1</sup> He was brought by this means into other

<sup>1</sup> This youth proved a deceitful, unprincipled character; was afterwards an officer in the army, and died of a decline, in the depth of poverty and disease.

of his parents ; the purity of his mind was injured, his respect for his parents lessened, and his relish for domestic enjoyments much abated.

From this period, in the retrospect of a series of painful reflections, I date the beginning of my parental sorrows. Suitable acquaintance for one's children is an object of great importance, but attended with much difficulty. Society they must have ; exercise they must have ; boys cannot be altogether confined to the domestic circle ; and there are scarcely any to be met with who will not injure each other. From the age of about fourteen they are the objects of increased anxiety, especially if designed for a profession. Those who are intended for trade are about this time put out apprentices, and if under the immediate eye and authority of their masters, may escape many snares and temptations. But, alas, here again, how very few masters pay the least attention to the moral and religious habits of their apprentices ! The parent, who with a just sense of the importance of religion, contemplates the disposal of his child, recoils with anxiety and apprehension. The very sight of the house where his son is to be apprenticed, suggests fears of the bad example which he may receive from his companions, the temptations which may endanger his integrity, and various other influences

---

the gay, thoughtless society, and too often the scepticism and profaneness with which the schools of physic, the courts of law, and the universities themselves, are, alas! infected, cause a parent's heart justly to tremble. In either case, he contemplates the destination of his child, as the launch of a vessel on the tempting, uncertain, and perilous ocean of human life. He finds that, after all, he can only act according to the best of his judgment,—be as careful as possible in the choice of his child's acquaintances, connections, and pursuits, commend him by earnest prayer to the care of his heavenly Father, and leave the event to the disposal of his providence and mercy. If his plans succeed, let him ascribe all the praise of the success to the grace of God ; if disappointment be the result of his endeavours, let him learn from this most agonizing trial, the lesson of submission to the mysterious sovereignty of heaven ; and let him remember, as some solace to his mortification, that the sons of one of the best of men, “ the sons of Eli, were sons of Belial ; they knew not the Lord.” Let not, however, the parent's heart despond ; let him consider the dispensation as designed to teach him submission to the divine will ; to impress on him the sin and helplessness of man ; and to inculcate the

means in his power to bring his child to repentance ; and perhaps, even though in this life the gratifying assurance may be withheld, his labour may ultimately not be in vain in the Lord.

It had been my highest ambition that my son should be a clergyman ; and I directed his studies with that view ; nor did I anticipate any particular impediment, except that I was apprehensive lest, when he went to college, his extreme good nature might render him an easy victim to the temptations of seductive society. But in the year 1805, when I proposed to him to become a member of the university, I perceived in him, to my extreme surprise and mortification, an appearance of hesitation ; and, as the subject was frequently adverted to, I found, that he entertained objections to the clerical profession. These, though I felt extremely chagrined, I could not but in part admire and admit the force of. He alleged that the church was a sacred profession, that it required great application, seriousness of mind, and consistency of character, and that he did not feel sufficiently sedate and pious for so solemn and responsible an office. As these objections had certainly great weight, and seemed conscientiously urged, with the advice of friends I yielded to their force ; and, as he was always partial to medical studies, and particularly to surgery, I reluctantly

About this period his uncle<sup>1</sup> presented him with a cornetcy in the 8th regiment of Light Dragoons, then stationed near Delhi in the East Indies. He was much disposed to accept it; the prospect of military promotion was very flattering, and his name appeared in the Gazette. But I felt a great dread of the dissipations of the army. I apprehended that his being removed so far from the sphere of parental influence might relax all those restraints which I was persuaded his filial affection still tenderly felt, and I trembled lest a country where the influence of the Christian sabbath and religious instruction was scarcely known, might greatly, if not wholly, obliterate the impressions which it had been my labour for many years to fix and substantiate. I therefore requested him to oblige me by resigning the commission; and he most affectionately complied with my request.

How little, alas, can parents anticipate the issue of their decisions! From this time he applied himself to surgery and physic, and gradually fell into a circle of dissipated, profligate, sceptical acquaintance; worse, I believe, than the army itself could have easily furnished. Not but that there were in the circle of his professional connections, men of

<sup>1</sup> Major General Wood.

at the dissecting rooms, he was unavoidably exposed to the very refuse of society; and he had not sufficient firmness of mind to meet the jest of the profane, the sneer of the profligate, or the seductive fascinations of the world and sin. London is the theatre of danger. In the metropolis, sin presents itself in its most alluring forms, and combines the too frequently irresistible union of opportunity and temptation.

“Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.” How shall a young man escape youthful lusts which war against his soul? “The wise man saith, Avoid it, pass not by it, turn from it, and pass away.”<sup>1</sup>

In the course of five years, the temptations of his profession, alas, proved fatal to his morals and his health. His temper was so very lively, so unguarded, unsuspicious, and pliable; his natural disposition so very generous, affectionate, and engaging; his manners so sprightly, cheerful, and conciliating, that he soon appeared unequal to encounter the dangers which, on his leaving a parent’s superintendence, immediately surrounded him.

Though my parental anxiety was constantly on

<sup>1</sup> Let young men especially read the 7th chapter of Proverbs.

had gained so fatal an ascendancy, till the autumn of 1807, when I received the painful intelligence of his being involved in bad acquaintance, and an accumulation of debts. I had put into his hands a little tract, which I partly drew up for his benefit, entitled, *Advice to Youth* ; and had he followed the cautions therein contained, he might have been now living, prosperous, respected, and useful ; but through the influence of sin, temptation, and pernicious society, he chose, alas, the path which leads to destruction, and found, as it invariably proves, that he had left the path of peace, and that the wages of sin is death.

They, and they only who have passed through the fiery trial, can correctly judge of a parent's feelings under such a dispensation of providence, or adequately sympathize with his anxiety. After being relieved from his embarrassments, he was, for a time, considerably more steady, discreet, and attentive ; but the return of the season of lectures, again exposed him to the same series of temptations, and his resolutions again failed in the day of trial. About the close of the year 1809, and the spring of 1810, my anxiety was at its height. Perplexed in the extreme, not knowing what plan to pursue, bewildered by the discordant opinions, and contradictory advice of friends, I often reflected on the



what to do, but my eyes are upon thee.

It may be useful to others, both parents and children, to point out what I conceive to have been the chief sources of my son's grievous departure from the right way.

He had been in early life, punctual in his attention to the important duty of prayer ; but by degrees he became remiss in his devotional exercises, and as dissipation and sin gained the ascendancy, he almost wholly discontinued them. Prayer is the strength of the human soul ; it is not strange, then, that good resolutions should fail, when the grand means of preservation from evil is neglected.

His time being wholly at his own disposal, he was free from all control in the intervals of professional lectures. Had his profession been earlier determined upon, he might have been regularly articulated to some gentleman in whose family his time and conduct would have been duly superintended ; but being only a general pupil, he was under no restraint, and was left almost without a chance of escaping from the wretched society to which he was unavoidably exposed. Owing to the great distance of his own home, he was under the necessity of taking his refreshments at taverns, in common with many of his fellow-students, and consequently, spent much of his time in their society. To this he was at first greatly averse, and often spoke to me

cal pupils. I knew it full well. Never shall I forget the scene I once witnessed in a dissecting room; the gross indelicacy of language, the irreverent treatment and exposure of the human body, the hardened indifference with which the most affecting instances of mortality were regarded, the assumed contempt of death, the ridicule with which any serious remark was treated, and the wanton profanation of the name of God. This reckless mockery of sin, in the very midst of that death which sin has brought into the world, has been sufficient to create in my own mind a wonder, not that my poor son, irresolute and susceptible as he was, should imbibe the contagion, but that any youth should escape its polluting influence. Sin, alas, hardens, and society assimilates; and the horror of vice is worn off by familiarity with it. Such was the case in the present melancholy instance. Any appearance of serious reflection in my son, was treated by his companions with contempt and ridicule; he was assailed with infidel insinuation, with raillery, with wine, with temptations of every kind, and presented in their most alluring form, while, as his dangers increased, the strength of those principles which alone were capable of preserving him, was gradually more and more enfeebled. In the mean time, the remorse to which his fatal compliances gave rise impelled him into a course of intem-

their own conviviality.

Another source of evil was his excessive love of music. He had fine talents, and a very harmonious voice. These proved a snare to him. His associates delighted in bacchanalian songs; he joined in them, often led the air, and was vehemently applauded. Profligate sentiments were insinuated into his mind, through the medium of exquisite harmony; and what was worse than all, the desire of gratifying his taste for music, attracted him to that seat of corruption, the theatre, where vice triumphs, and sin exults without restraint.

The counsel of injudicious—I would hope, not ill-designing friends, was another fatal source of mischief. Some of them were very culpably active in suggesting to him that he was a youth of independent fortune, and that on coming of age, he would be intitled to the possession of considerable property, of which his father, from prudential motives, had kept him in ignorance. All this was totally false; but the pernicious idea operated most injuriously in many ways; especially, it tempted him to incur great expences, and to borrow considerable sums of money, under the idea, that in a few years he should be able to satisfy all claims upon him. So impressed was his mind with this delusion, that till his last illness, he would scarcely believe that he had

among the first contributors to his ruin. They also acted most cruelly in accommodating him with sums of money without my knowledge, and contrary to my request. One in particular, more cruel and insidious than the rest, suggested a method of raising money by bills, on his father's credit, which, had it not been detected and stopped in time, would have proved absolutely ruinous.

Such were some of the causes which I conceive to have operated most destructively upon my son's character; not only in producing remissness and inattention in the studies of his profession, but in alienating his mind from those excellent principles of conduct to which his good sense and amiable disposition would otherwise have inclined him to adhere.

And yet there was at all times one favourable feature in his moral character, (the effect, undoubtedly, of his religious education,) that, although constantly exposed to the attacks of infidelity, he never swerved from his own faith. He also retained great respect for all truly religious persons, and how inattentive soever to his own spiritual welfare, he never ceased to care for that of others. Often has he asked me for religious tracts, especially for one entitled 'The Day of Adversity,' to distribute to the suffering patients in the hospital, or the workhouse.

and directed him to the Lamb of God who taketh away the sin of the world.

Filial affection, also, remained strong in him, during even the most hopeless period of his moral history. This affection excited him to make frequent resolutions of amendment, and often to bind himself by the most solemn oaths, (laying his hand upon the Bible) that he would avoid the scene of temptation, and the society which ensnared him. He has often, with his arms round my neck, in a flood of tears, expressed his regret on account of his past conduct, and his determination to reform. Nor was this determination the less sincere, because it gave way, perhaps, before the attack of the next temptation which encountered it. A relation, at whose house he occasionally slept, has informed me that he frequently observed him sit and weep, and bitterly lament his want of resolution; he would then compose the agony of his feelings, by saying to himself, 'I hope some time to get the better of these evils; I hope I shall yet be given to the prayers of my father.' These words he uttered, not in a light and irreverent manner, but as if the hope which they expressed, was his only preservative against despair.

The plan which I myself adopted with a view to his recovery was,—to set apart more time than usual for prayer in his behalf; faithfully and seriously to

however late an hour, and frequently to sit up myself for him ; always to treat him with all the kindness possible ; and to write to him, when absent, in the most affectionate manner of which I was capable.

By the divine blessing, this plan appears to have operated favourably. I never at any rate, had occasion to charge him with want of affection ; and since his decease, I have found, carefully preserved amongst his papers, the letters which he received from me. One of these I shall here subjoin,—

‘ MY VERY DEAR BASIL,

‘ Accept my thanks for your kind letter. It was a real relief to my mind, which was growing very anxious about you. I trust, that by the divine blessing, you will long be preserved to us ; and that not only your bodily health may prosper, but in due time your circumstances, and above all, your soul. The account you give of the ravages of the scarlet fever is very awful. May the melancholy scenes of mortality which we are both perpetually witnessing, not lose their designed effect, by the frequency of their occurrence ; but excite us to prepare for that inevitable moment, when death will pronounce upon each of us the sentence, “ Dust thou art, and unto dust shalt thou return.”

a cause of deep regret to all who love you, and who alone are your real friends. May you be enabled to keep your good resolutions. To do this, you will find three things necessary—to distrust yourself—to pray for that divine grace which alone can keep you from falling—and to avoid the avenues which lead to evil. When our blessed Saviour taught us to pray, “Lead us not into temptation,” he spake as one who knew what was in man. Human resolutions have been compared to the green withes which bound Sampson, and which the first efforts of the strong man rent asunder. Such you will find them in your own case, unless you look up for divine assistance. Especially guard against gay company, and bad women. “Let not thine heart incline to her ways,” says Solomon, “go not astray in her paths; for she hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.” Here, alas, (such is the propensity of man to this sin,) even to listen is to be ensnared, to enter into temptation is to be overcome, to parley is to fall.

‘I have no other ambition, my dearest Basil, than to see you a respectable character, useful to your fellow-creatures, and serving the Lord God of your fathers. Aim sincerely at the latter, and you will

comes with the divine blessing, I prefer its absence.

‘ We shall all rejoice to see you next week. May the eternal God bless and keep you, and bring us at last to meet in the presence of his glory !

Your ever affectionate Father,

B. W.’

*Drayton, August, 1808.*

The following is a letter which I received from him, in answer to one which I had written on the subject of his extravagant expenditure.

‘ MY DEAR FATHER,

‘ It is with great grief and concern that I reflect on my expenditure, and am sorry beyond expression, that it has ever been a source of distress to your feelings. I do assure you, my dear father, that I hope never again to be the cause of any uneasiness to you, and am fully resolved to alter my conduct. Indeed, I *have* done it, and hope for the future, by the blessing of God, to be steady and attentive in every thing I am concerned in ; as I plainly see, that my character will otherwise be irrecoverably lost. Should this, indeed, be the consequence of my folly, I shall have no one to blame but myself ; and my loss of reputation will be a just reward for my misconduct.



In my own case, however, my errors are, I think, owing to want of resolution, rather than to wrong intention. I have done things in the evening, which in the morning I had determined *not* to do. It is, notwithstanding, my sincere prayer, that my mind may be more and more impressed with the impropriety and sinfulness of my past life, and that I may have firmness of resolution to resist the temptations which daily surround me.' \* \* \* \* \*

: This letter indicates a sense of the *impropriety* and *immorality* of the course he was pursuing; and by the great mercy of God some providential circumstances occurred from time to time, which were calculated to remind him also of its extreme *danger*. I desire to record a few of these occurrences, and I do it with a feeling of unfeigned gratitude to the Most High God.

In the summer of 1806, he was strongly solicited to join a Sunday water-party. Conscience, however, whispered in his ear, that this would be a breach of the divine command, "Remember the Sabbath-day to keep it holy;" and the remonstrance of the inward monitor was happily loud enough to be attended to and obeyed. The party went without him. On their return in the evening, the pleasure boat ran under a barge, and the whole party, except three persons, perished.

waggon. He was rescued by a passenger, and brought home almost insensible, at about eleven o'clock in the evening. I can never forget the misery of that night. It will be best judged of by its effects. A paralytic affection seized me the next day, and, as I have since understood, was by my medical friends for a time regarded as alarming. To the unmerited mercy of God, I ascribe the praise of my son's escape from death, and as I then judged, from death eternal. Had the waggon crushed him, it must have transmitted his soul into the immediate presence of a God whom he was then awfully neglecting. He often in his last illness referred to this escape, and never without expressions of great gratitude to his Almighty preserver.

He was once greatly affected by a sermon which I preached at Bentinck Chapel, from Matt. xvi. 26, 27. "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." He told me that on no account would he have been absent on that occasion. He afterwards even conversed very seriously with the family about the worth of the

at length, alas, it wore off.

A circumstance which had great influence in finally recovering him from the paths of sin and destruction, was a visit to a pious clergyman in Berkshire. in the month of August, 1810. The kind reception and hospitality he there experienced were well calculated to conciliate a mind of his affectionate sensibility. Religious conversation was introduced so delicately, and guarded so carefully from every thing which might offend, or which could justly be deemed intrusive, that it had in a great measure its designed effect.

Of all duties, that of reproof and admonition requires the most judicious management. The very same observation may be so presented as to conciliate friendship, or to confirm hostility. In the subject of this memoir there was an uncommon delicacy of sentiment and feeling. He disdained and resented even the most salutary counsel if administered in an offensive *manner*. Nor were these points of delicacy confined to those cases where the offence was against himself. He never willingly wounded the feelings of another; nor do I recollect that he ever evinced more indignation, than when he observed in any of his neighbours a proud and supercilious behaviour towards their servants or inferiors. We have often conversed together on the subject, and have agreed in reprobating such

and as especially unworthy of the Christian. Indeed, my son, notwithstanding his own great inconsistencies, had conceived a very high idea of the standard of moral excellence, and the intrinsic loveliness of the religion of Christ; and, not sufficiently aware of the general imperfection of human nature in its best estate, he would scarcely allow that meanness or unkindness could exist in a real Christian.

To a mind thus constituted, it was natural that the candour, kindness, and affection which he experienced at B——n, should prove highly attractive. He left this family with heightened sentiments of the excellence of true religion, and resolved by the grace of God to lead a new life, and to avoid that society which now in the strong light of contrast appeared to him the proper object of disgust and abhorrence. He, notwithstanding, expressed a great dread of being again exposed to the temptations of London.

In October of the same year in which he had paid this visit to Berkshire, he came to spend a month with us at Drayton. His health appeared good, and his spirits in their usual high tone. In filial attention he appeared even more than commonly affectionate; and often remarked that he never felt so happy as when under his father's roof. He discovered a great desire of improving his mind, and

study of the French language. But what afforded me the greatest pleasure was, that at times he evinced an increasing pleasure in religious duties. He was constant in his attendance on family prayer, and engaged with a gratifying cheerfulness in religious conversation. On one occasion, I recollect his relating to our parish clerk some anecdotes of pious children which had occurred at Bentinck chapel. I cannot express the delight which this afforded me : I had feared that all such things were forgotten and obliterated, as a dream when one awaketh ; but I found to my great satisfaction that, though his memory had, alas, been plentifully furnished from other and far different sources, yet these early associations had not vanished past recall. What an encouragement to parents always to pray, and not to faint !

Our minds, eager as we were to notice every symptom of reformation, though almost afraid to take encouragement, could not but begin with trembling hope to anticipate a rest from our anxiety, a recompense for past sorrows, and the great joy of seeing all our children walking in the truth. I was almost indulging the fond hope that my beloved son might yet become a true disciple of the Lord Jesus Christ ; in which case I had purposed to make him the offer of quitting a pro-

to the University and the church. Alas, how little we know what shall be on the morrow. ‘Dant fata, nec ultra asse sinunt.’ My narrative from this point is a record of his last illness and death !

Early in the year, an accident had occurred to which he frequently attributed the first injury of his lungs. He had dined and spent the evening with some relations in the city, and left them to return home at ten o'clock. As soon as he came out he observed the sky of a fiery red colour, and on inquiry, found that there was a dreadful fire near the Thames, in Water Lane, Fleet Street. His natural ardour hurried him to the spot ; but it was so occupied by the volunteer corps that he could not get near it. Determined, however, to satisfy his curiosity, he went to Blackfriars Bridge, and most imprudently resolved to take a boat, and be rowed opposite to the spot. The waterman refused taking him unless the money was first paid ; this was accordingly done ; the boat was immediately crowded ; and, on their approaching a lighter, which was moored at no great distance from the fire, the waterman advised them to go on board it, that they might have a better view of the progress of the flames. No sooner had they done this than the man rowed off, and returned no more. The consequence was that he was detained on board this lighter, in a cold damp night, above three hours,

cough, the nature of which led him to suspect that tubercles were forming on his lungs.

The circumstance which proved the more immediate occasion of his last illness, occurred on the 6th of November. His very friendly disposition, always ready to oblige, had induced him to undertake to visit the patients of a medical gentleman who wished to spend a few days at Oxford. Returning from a ride of sixteen miles over the Chiltern hills, he was exposed to a severe north-east wind, and a very heavy fall of rain, and was wet through. That no time might be lost in making up the medicines, he went immediately into the laboratory for half an hour, then remounted his horse, and proceeded two miles further, and, with his usual defiance of caution, never put off his clothes till night, though frequently urged to change them. By this means he greatly increased his cough, and in the course of a few days appeared very unwell. The period of the London lectures now required his attendance, and on Monday the 12th instant, he left Drayton. The day was severely cold; and after travelling twelve miles in a stage coach which was crowded with passengers, he relinquished his place in favour of a lady who was desirous of going to town, mounted the roof of the carriage, and travelled twenty miles, exposed to a piercing east-wind. By

severe chill, and on the following Friday, when I returned with my family to Paddington, I found him confined to the house with a violent inflammation of the lungs. He was in good spirits, assured me that there was no real danger, and that in a few days he should probably be quite recovered. But, alas, in the course of a fortnight there appeared very alarming symptoms of pulmonary consumption ; and within the space of four months his life, as to this world, was brought to its close.

On the 23d of November, Dr. Hooper and Mr. Chevalier visited him, and expressed great anxiety about him. They would have recommended a voyage to Madeira, had the season of the year, and the state of the times admitted it.<sup>1</sup> Dr. Hooper observed that he had often forewarned him that his imprudence and irregular habits would eventually destroy his fine constitution. This communication greatly alarmed me, but my hopes revived, when I perceived no sensible alteration during the course of the following week. By the advice of his medical friends, he was removed into a warmer room, which was regulated by the thermometer, to the temperature of 55°. He spent the evening of the 1st of December in the parlour with the family. It was the last time of his ever coming down stairs.

<sup>1</sup> It was then a time of war.



on business. On his entering the room, he said to him, with a very solemn countenance, ' See what I have brought myself to. I have no one to blame but myself. I have led a very bad life, but I desire to repent, and turn to God.' When I took leave of him in the evening, after he had retired to bed, he said, ' I trust this affliction is sent in mercy.' When I expressed my concern, that his visit to us at Drayton should have been the occasion of his illness, he replied, " I look upon it as a great mercy. Had I come to town, and joined my former companions, I might have returned again to my irregular practices, and have been cut off in a few days by a brain fever, or by inflammation of the bowels, as poor Miss H. J. was, with no time afforded to me for reflection. God has been very merciful in sparing me in former dangers. It is a great mercy that this inflammation is upon my lungs; it gives me time for prayer and repentance. I hope I shall not disregard the lesson which this dispensation is designed to teach.' At another time he observed, ' By this illness I have been a loser in medical knowledge, but I hope I am gaining heavenly wisdom.'

On the 11th of December we had a consultation of physicians. Their general opinion was, that his lungs were in a state of partial ulceration. They considered his case as not absolutely desperate, but

great affection and tears, said, " My dear father, your kindness and tenderness have been the most powerful restraint I have ever known : they have often brought me back to your house, when my embarrassments have tempted me to go on board a ship, and return no more. Oh, how often have I wept and prayed, and bound myself with oaths to abandon my former follies ! But it was all in vain. I was miserable, made repeated resolutions of amendment, and as repeatedly violated them. I brought fresh guilt upon my conscience, and could have killed myself for my folly.' Referring to the opinion which had been given by his medical friends, he observed, " I hope, if it should please God, I may still recover ; but if not, what is time, when compared with eternity ?'

In the morning of the 13th. he conversed very piously with some young surgeons who came to see him. The Rev. W. M. called in the evening, to whom he said, that he considered himself a dying man, and quoted many passages of Scripture, which gave him much comfort. Speaking of the joys of heaven, he said, ' I think a principal part of its happiness will consist in being free from *temptation*.' Mr. M. expressed himself much delighted with the interview.

A few days after, I, for the first time, observed

sisters who called about this time, he said, ' I am certainly very ill. How uncertain is every thing in this world ! I little thought how soon I should be called to meet the solemn event of death ; but it is a great mercy that I was not cut off in a moment. I now find the advantage of a religious education. I have not every thing to learn. The little hymns of Dr. Watts, and others, which I learned when a child, are now often very pleasant to think of, when I am not able to read. I hope I feel thankful both for this, and for the many pious friends I have around me. A young man passed by my window to be buried last Friday, who, I fear, has been fatally deceived by the flatteries of his friends. Being more moral than the generality of the world, he was assured by them that he had nothing to apprehend from death. What an awful state is this to die in ! what a poor qualification with which to appear in the presence of a holy God ! There is but one qualification, the blood of Jesus Christ, which cleanseth from all sin.' After this he expressed the pleasure he had derived from a visit of the Rev. J. Mann, and said, ' He has suggested to me, that as a sick man, I should speak to others, particularly to young people concerning death and eternity. For this hint I feel much obliged, and long to do something that may glorify God.' On his sister's retiring, he said to her, ' Do not forget to pray

people.' 'Yes,' he rejoined, 'I delight in that thought. The prayers of the righteous avail with God. The world can do nothing for me now. As to my past life, I cannot bear to think of it; it is too much for me. Oh! pray that I may find mercy.'

By his desire we had for some days had our family prayer in his chamber; and as he retained his love of music, we had procured a piano forte, and he generally joined his voice in our hymn. On the morning of the 18th. he was so feeble, that he could not unite with us. The physicians thought him much worse. In the afternoon he was so much exhausted, that, for the first time, he felt it necessary to lie down, and slept for an hour. He revived, however, in the evening, and conversed with two young surgeons from the parochial infirmary, appearing earnestly desirous of impressing on their minds a sense of the importance of religion.

On the following day he appeared much better, and we again had our family prayer in his chamber. He remarked with a heavenly composure, 'I doubt not, in whatever way this illness terminates, it will be for the best; I sometimes think that God will raise me up, and show to the world the change his grace hath wrought: if not, it *must* be for the best for *me* to be in the presence of God. I have been most graciously dealt with: I have been brought

very gentle hand. I sometimes fear that my convictions of sin have not been sufficiently deep. I certainly do grieve sincerely for my past conduct, and for the anxiety I have given *you*.' I endeavoured to soothe his mind by observing, that true repentance consisted in the turning of the heart to God, and that whether it was produced by the terrors of the divine law, or by a sense of divine mercy, the contrition of the heart would be equally effectual. In the evening he said to his sister M. 'I have had a delightful conversation with my father. I cannot express how kind also my mother is to me. She often reads to me, and points out passages of Scripture suited to my case. She has indeed been a good mother to us all. I earnestly pray that we may all prove blessings to her.' He then observed, 'I little thought when I saw you ill in this room, that I should so soon occupy your place. I am in the hands of wisdom and love, and, whether for life or death, God's will be done.'

On the 22nd he seemed much worse. In the evening, when I proposed his removal to the south, provided the weather would admit of it; he said with a placid solemnity, 'I believe there is but one journey for me, and that is to Paddington churchyard. But I feel cheerful and willing to go, if God appoints it.' He also made some remarks respecting the manner in which he should wish to be

father: we shall, I trust, meet again.'

On the 25th, Christmas-day, he said, 'I have been reading bishop Hall's Contemplations on this day. I wished to direct my mind to the glorious subject. We are accustomed to hear of these mysteries from our infancy, but the greatness of the love of God never before struck me as it does now. It appears to me as quite a new subject. I can scarcely think of any thing else. How differently did I spend last Christmas-day! Though in a sick-room, and perhaps on my death-bed, I feel far happier than I did then. I have heard of the grace, and love, and glory of the Lord Jesus Christ; and, alas! thought little of it, but now the name of Jesus Christ delights me. Oh that I could trust him more! I feel at times a great dread of death; but I think again, if I am under my Saviour's care, when I pass through the valley of the shadow of death, I need fear no evil, for He will be with me, and conduct me safe to heaven; and, once there, I shall be safe for ever.'

In the course of the day he inquired of his sister H——, what hymns had been sung during the service, and then repeated twice the beautiful composition of the celebrated Cowper,

'My song shall bless the Lord of all,' &c.

**'Of all the crowns Jehovah wears,  
Salvation is his dearest claim,'**

he seemed quite elevated with the subject, clasped his hands together, and said, 'Salvation! Salvation! That gracious word, Salvation! This is too much for a human mind. My own mind is lost in attempting to think of it. None but God could plan it. None but God could accomplish it.' He repeated several other hymns appropriate to the day, and remarked, 'These are pleasant helps when the mind is not strong enough for more close reflection.' His sister observed, 'There are pleasing varieties even in the service of God, and the powers of our minds are wonderfully adapted to our various duties.' 'Yes,' he replied, 'but if these powers are perverted, they lead us awfully astray. I now see and feel the wisdom of pious parents in imposing restraints on the amusements of their children. Both poetry and music should be regarded with caution. Songs are often a great evil. The mind is soon exhilarated by light music, and bad sentiments are admitted through this medium before we are sufficiently aware of the danger.'

On his sisters calling to see him on the 1st of January, he most affectionately wished them many years of happiness. He then observed, 'We know not what this year may bring forth; but if we are

will be well. Why should we then be anxious whether we live or die, so long as we are the Lord's? This year has begun to me far more happily than the last. I was then going on in sin. Now, by this sickness, God has delivered me from temptation and danger. Help me to praise Him for his goodness and mercy.' After this he repeated the following lines, said to have been composed by a young gentleman who, like himself, had been reclaimed from a life of profligacy, and who afterwards became a zealous clergyman.

When with my mind devoutly prest,  
Dear Saviour, my revolving breast  
Would past offences trace;  
Trembling I make the black review,  
Yet pleased, behold, admiring too,  
The power of changing grace.

This tongue with blasphemies defiled,  
These feet to erring paths beguiled,  
In heavenly league agree:  
Who could believe such lips could praise,  
Or think my dark and winding ways  
Should ever lead to thee?

These eyes that once abused their sight,  
Now lift to thee their watery light,  
And weep a silent flood:  
These hands ascend in ceaseless prayer,  
O wash away the stains they wear,  
In pure redeeming blood.

These ears which pleased could entertain  
The midnight oath, the lustful strain,



Avoid the throng, detest the joys,  
And press to hear thy word.

He then added, 'I love those lines; how well do they describe my own case! Who could have believed that such lips as *mine* would ever praise God?'

On the following day he expressed a desire to receive the Holy Communion; but added, 'I fear I should be an unworthy partaker. I find that my mind grows weak and incapable of attention. I lament my not having better improved my time while in health. The remembrance of my sin is grievous unto me, the burden is intolerable. Yet my fear is, that I do not yet feel sin so heavy a burden as I ought; I grieve that I feel it no more. The gospel contains precious promises of pardon to the penitent, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon."' I read to him the notes of a sermon which I had preached on the conversion of Manasseh. He applied the observations to himself, and said, 'I wish that my convictions of sin were deeper; I wish that my prayers for pardon were more fervent; I fear that my words express more than my heart feels; I fear, lest I should deceive myself; I often think of those

sive hope, than the storm of mental tumult.'

A few days afterwards, observing that his limbs were much reduced, I was unable to restrain my feelings. Perceiving that I was much affected, he said, 'I have most dearly loved you. I am sorry that you saw my limbs. I may yet recover: but I am not cast down at the prospect of death. Should I be taken from you, you must pass my grave in the church-yard, as you do my great coat in the hall; you must raise your thoughts to higher objects, and think of me as no more exposed to danger, but safe for eternity.' I replied, 'I will endeavour to recollect your advice; I will say when I pass your grave, This dust is not Basil; he is, I trust, safe and happy, and delivered from his temptations. But I know not how I shall bear the parting stroke.' He mentioned this evening, that the first time he ever passed a night in a house of ill-fame, was occasioned by his returning to a friend's house after the usual hour, and not gaining admission. This led him into the temptation; he fell into the snare of the harlot; sin gained dominion over him; and though often, in great remorse, he wept, resolved, and vowed, that he would yield to the fascination no more; yet, alas! he found by fatal experience, how few "that go unto her return again." I bless God in the recital of this anecdote; my conscience bears witness that, however inconveniently irregular were his occasional

I have not this sin to lay to my charge.

On the 15th of January, we had another consultation of physicians. When I entered his room, he inquired earnestly, but with placidity, what was their report? Perceiving that I hesitated, he urged me the more. At last, I said, 'They all think you worse—decidedly so, within the last fortnight. For my own part, I confess I have for some time had little hope of your recovery. I fear I distress you by my agitation; I wish I could better command my feelings; but I have now told you all the truth.' He paused,—and after a time, said with a firmness I shall never forget, 'Well, I hope I shall feel this an additional stimulus to prepare for eternity. God will do what is best for me. You ought not so much to think of my body, or watch as you do the progress of my disorder; rather you should rejoice at my state of mind, and my prospects of happiness hereafter. I know your feelings are tender, and that at this time you are more agitated in speaking of my death than I am in looking forward to it.' I replied, 'I will tell you candidly how I feel. I cannot without agony see you gradually dying; yet at times I feel resigned. When I reflect on the frailty of human nature, I then begin to tremble at life. In the thought of your recovery, I am ready to say, my dear child is again putting out to sea on so dangerous an ocean that perhaps it would be

time I said, ‘ My ambition was to have seen you a clergyman, leading your flock to heaven, and training up the children of your parish in the fear of the Lord. But I must submit. Oh, if it please God to take you hence, may your early death prove a most practical sermon to your young friends, and the large circle of our schools. Your death, my dear boy, may be more useful than many sermons, or than a long extended ministry.’ At this last remark, I observed his eyes fill with tears; his heart seemed to ascend in prayer to heaven, and he said, ‘ Oh! that it may be so indeed!’ I just added, ‘ With all these great consolations, I still feel at times that I cannot bear the thought of parting with you, and it seems as if I could never support or survive the trial.’

On the 22nd, the physicians had another conference. Their opinion was that the ulceration of the lungs had made rapid progress. They apprehended that a month might terminate the disorder with his life. When they were gone, he inquired of me their opinion, and observed, ‘ “ God bringeth down to the grave, and lifteth up.” I may be yet weaker, and recover notwithstanding; but if not, “ to depart and be with Christ is far better.” ’

On the 31st, he gave to his constant attendant,

in it her name and the date, he said, ' You will now know how many weeks you had it before my death.' He was growing much worse, and his countenance at times assumed a very ghastly appearance. In the course of a few days, swellings began to appear in his ankles and legs. He observed it himself, seemed to feel a momentary shock, and remarked to me, ' This is merely the effect of weakness. Could the inflammation on my lungs be removed, these symptoms would soon abate. But I am in the hands of a good and gracious God, whether for life or for death. He is infinitely wise and will do what is best. Our minds are very shallow. It is a most soothing reflection, that the Son of God took part of our sorrows and infirmities. He was weary and fatigued : He was cast down at the prospect of death. This encourages me to trust in Him, and at times removes all my fears.'

At morning prayer on the 9th of February, we sang that beautiful hymn :

Great God of wonders, all thy ways  
Are matchless, God-like, and divine.

I played it on the piano-forte to a solemn dirge which had been introduced at Salisbury cathedral. He was very partial to this hymn; seemed to consider it as peculiarly descriptive of his own state of mind, and joined in singing it, with a faint and

words of the venerable Herbert, addressed to a friend on the day of his death :—‘ I am sorry I have nothing to present to my merciful God but sin and misery ; but the first is pardoned, and a few hours will now put a period to the latter ; for I shall suddenly go hence, and be no more seen.’ Upon which his friend reminded him of his having rebuilt Layton church, and his many acts of mercy. To which he modestly made answer, ‘ They be good works if they be sprinkled with the blood of Christ, and not otherwise.’

I sat up with him on the night of the 12th. About one o’clock in the morning he awoke ; and said with great sensibility, ‘ How sweet and soothing are those passages, “ Let us come with boldness to the throne of grace,” &c. “ He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession.” “ I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”’ These passages had been written on the cover of a letter which his friend Mr. R. had left with him. He quoted them very correctly, and commenting on them with great feeling, he said, ‘ What gracious words!—how kind!—how condescending!—“ Remember our sins no more!”—as though they had

O God !'

The next day he often referred to the following beautiful lines of Cowper :

O how I love thy holy word,  
Thy gracious covenant, O Lord !  
It guides me in the peaceful way,  
I think upon it all the day.

What are the mines of shining wealth,  
The strength of youth, the bloom of health !  
What are all joys compared with those  
Thine everlasting word bestows ?

Long unafflicted, undismayed,  
In pleasure's path secure I strayed ;  
Thou madst me feel thy chastening rod,  
And straight I turned to thee, my God.

What though it pierced my fainting heart,  
I bless thine hand that caused the smart ;  
It taught my tears awhile to flow,  
But saved me from eternal woe.

Oh ! had'st thou left me unchastised,  
Thy precepts I had still despised ;  
And still the snare in secret laid,  
Had my unwary feet betrayed.

I love thee, therefore, O my God,  
I breathe towards thy loved abode ;  
Where, in thy presence fully blest,  
Thy chosen saints for ever rest.

This evening, while he was undressing, he showed me his swollen feet and wasted arms. A few months ago they were strong and muscular, now I

it is to have a prospect of life beyond the grave! These vile bodies shall one day be fashioned like the glorious body of the Lord Jesus Christ.'

On the 14th, a friend had sent him a copy of H. K. White's Poems. He had been reading the Ode to Disappointment, and I was grieved to observe his mind considerably depressed by it. I felt sorry that it had been put into his hands, and in order to remove the gloom which it had occasioned, I composed the following parody upon it. He read it over twice very attentively, made some comments upon it, and pointed out some inaccuracies which had escaped me, as it was written impromptu before breakfast. The new turn which it gave to the subject, seemed to produce upon his mind the desired effect.

### ODE TO EXPECTATION.

A HASTY PARODY ON H. K. WHITE'S 'ODE TO DISAPPOINTMENT.'

Come, Expectation, come!  
In thy full radiance clad;  
Come in thy soothing, loveliest guise,  
Come, thou fair angel from the skies,  
My mournful heart make glad.  
May I recline beneath thy shrine,  
And round my joyful brow, thy peaceful emblem twine!



Hears unappalled the solemn knell,  
And soars above the dead ;  
And though a tear by chance appear,  
Yet I can smile and say, my hopes do not end here.

Come, Expectation, come,  
Hence shall I ne'er be hurl'd,  
'With humble hope of sin forgiven,'  
I raise my dying eyes to heaven,  
I look beyond this world ;  
I turn my eyes from vanity,  
And gaze on scenes of bliss, that never, never, die.

True friendship's genial pow'r  
Survives the transient day ;  
Its memory ne'er is obsolete,  
Still it is sweet, 'tis passing sweet ;  
'Tis never gone away.  
Nor does the shade in memory fade,  
When in the tomb on earth, the form belov'd is laid.

This world is empty, vain,  
And volatile, and fleet ;  
I haste to endless, heavenly joys,  
Where never rust nor moth destroys,  
Where we again shall meet,  
Borne on faith's wing, I rise and sing,  
Grave, where's thy vict'ry now ? Death, where's thy sting ?

Come, Expectation, come,  
How sweet thou art to me !  
Blest herald ! now I own thy sway,  
Since glory fills my prospect day,  
And shines my fears away ;  
When time is done, life's but begun,  
Then may I joyful say, ' My Gen, thy will be done.'

*February 15th. 1911.*

played on the piano forte, Handel's *Canon* III,  
"He shall feed his flock like a shepherd," and  
Martin Luther's sublime hymn, "Great God, what  
do I see and hear." It was very melancholy and  
affecting to observe that he had scarcely strength to  
attend to his favourite harmonies. He even dozed  
and fell asleep while Mr. C. was playing.

The next day he selected the following lines as  
a suitable epitaph to be engraved on his tombstone.

In youth's gay prime, a thousand joys I sought,  
But heaven and an immortal soul forgot;  
In riper days affliction's smarting rod,  
And pains and wounds taught me to know my God.  
The change I blest with my expiring breath,  
And life ascribed to that which caused my death.  
Farewell, vain world. My soul! exult and sing,  
Grave, where's thy victory now? Death, where's thy sting?

He read these lines over several times, and had  
them placed over the chimney-piece, where he  
would frequently stand and read them.

On the following Sunday he told me, with great  
calmness, that he had no hopes of recovery, and  
desired, that instead of being prayed for at church  
as a young man *in a critical state of health*, as at  
his own request he had hitherto been, I should  
substitute the words, *in a confirmed decline*.

On the 26th. I said to him, 'Do you feel dis-  
tressed with the thought of death?' He shook his  
head, and observed, 'I do feel cast down; I feel a

cessor. He is the propitiation for our sins.' I replied, 'Your feelings and fears are all subject to the control of your heavenly Father. He can at any time say to the tumult of the mind, "Peace, be still;" and instantly there will be a calm. "Put your trust in him." He then said, 'Yes, my heavenly Father has been so very kind to me; he has dealt so very mercifully with me, that, if he sees fit to remove me, I can trust in him that he will, before my death, take away from me my fears.'

In the evening of the next day, one of his former companions in gaiety called on him. He desired to see him, and spoke to him with great kindness and seriousness on the importance of having regular hours for prayer and reading the Bible. He obtained from him a promise to follow this his dying advice. Mr. W. was much affected, shed many tears, and remarked, 'I never had such a parting with any one before. I hope I shall never forget it. What would I not give to feel so happy in the prospect of death?'

On the 4th of March, as I was sitting up with him at night, he awoke a little after eleven o'clock, and slipping on his dressing gown, came and stood by the fire side. As I was supporting him, I said, 'My dear, how very thin you are; when will you get strength?' He replied, after a pause, with a

another pause, he looked at me very affectionately, and said, 'Would you not have me go to heaven?' Oh! if it were *you*, if *you* were dying, I should so rejoice to think of your happiness! I should say, 'My dear father is, I trust going to everlasting glory. I should not mourn over you, as you do over me. I should say, all his troubles will cease for ever.' Then after another pause, 'You know if you continue here, you will have trouble. In the world you *must* have tribulation.'

After this he returned to his bed, and said, 'I often sit and think of leaving you and my family, and many whom I love.' Then looking up with a smile to heaven, he added, 'Oh! I think with such pleasure, how I shall meet you all at the right hand of Christ!'

About a week after this, feeling quite exhausted, he said, 'I fear now I shall soon take to my bed. After another week, I shall sit in the great chair by the fire side no more. I shall not hold out so long as I fancied. In this illness my medical knowledge has been of great advantage to me. It has made me aware of my danger; otherwise, notwithstanding my great weakness, I have felt at times so revived, that I could have imagined I was on the point of recovery. It has kept me from deceiving

haustion, I heard him repeat the lines of Pope.

Hark, they whisper ; angels say,  
Sister spirit, come away.  
Cease, fond nature, cease thy strife,  
And let me languish into life.

He repeated the last line with great feeling, and applying it to himself, said, ‘ I feel that I am languishing ; I trust it is into life.

On the 15th. he expressed a wish to receive the sacrament. I replied, ‘ I believe you intended it next Easter Sunday ; you know that this is one of the grand festivals of the church, and a very proper season in which to begin to communicate ; but there is no reason why you should defer it till that period.’ He then said, ‘ I feel the same high reverence for all the institutions of the church which you do ; but of all days, I think Good Friday seems peculiarly suited for the communion. I consider the communion as bringing to our remembrance the great mercy of the incarnation ; especially of the grand sacrifice of the cross. “ *Do this in remembrance of me.*” I think we ought to bear in mind this mercy more continually ; whenever we partake of the bounties of providence, or admire the beauties of creation, (he was then at the window gazing on the sky) it ought still to be with remembrance of him.’ He was a great admirer of the works of creation,

occasions repeated the following lines :

Contemplate, when the sun declines,  
Thy death with deep reflection ;  
And when again he rising shines,  
Thy day of resurrection.

We had now for some time considered his disorder as incurable, but were not aware that the time of his departure was so near at hand. I transcribe from my journal the following account of his last hours.

*Tuesday, March 19th.*

*Dies ista fatalis, necnon gloriosa.*  
O death ! where is thy sting ?

During the night he felt great oppression on his lungs, and was at times low, but again revived. In the morning, while panting for breath with convulsive faintings, he said to E. D. his constant attendant, 'This is hard work, *hard work indeed* ; but God will support me through it.' After breakfast he appeared much better, and very cheerful, conversing with a carpenter about the plan and dimensions of a stool, to assist him in getting in and out of bed. About noon Dr. Hooper, Mr. Chevalier, and Mr. Charles Woodd called on him, and informed me that they did not think he could survive two

ness, I said to him, 'I am grieved to see you so reduced and thin. Oh! how should I rejoice to see you recover! I cannot see you suffer without suffering myself.' He waved his hands, and said, 'Do not talk of my sufferings. My sufferings are light and just. My sufferings are not more, they are much less than I deserve. I have acted very wrong; after being privileged with such an education, such friends, and so many religious advantages, I acted as if I had been possessed by the devil, and hurried away by him. I have acted like a madman.' I observed, 'What a mercy that you have now escaped the snare. I feel I owe an eternity of praise to God for his goodness towards you.' He replied, 'You must see me now with far greater pleasure than formerly. How would you have felt had you seen me sinking into the grave without any sense of religion?' I observed again, 'What a mercy it is that you feel so calm and happy! What is it, my dear boy, that you derive this comfort from?' He replied, 'I cast myself as a sinner on the mercy of my Saviour. I rely on him alone, and I trust, I repent truly of all my sins.'

I had this morning been looking over some papers, and had met with the dying prayer of Hooker. I said, 'We have been hindered this morning, shall I kneel down and use it as a form of prayer with

preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near : and though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men. Yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, shew mercy to me ; for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time ; I submit to it. Let not mine, O Lord, but let thy will be done ! ’

During this act of prayer he frequently lifted up his eyes to heaven, and in the pauses exclaimed, ‘ How beautiful ! how beautiful ! ’ After I had finished this prayer, he said, ‘ Now add something of your own. Thank God for his mercies. ’ I proceeded according to his wish ; and having on my mind the idea that it might probably be the last time we might join in prayer, I returned thanks to Almighty God, who had by his grace, as I humbly trusted, recovered him from the error of his way, and united us in the bonds of the Gospel for time



might yet be restored ; but if otherwise, I commended his soul to the God who had given it, and with the interruption of many mutual tears, prayed that God would grant him an easy dismissal, an abundant entrance into the kingdom of heaven, and that when I myself departed this life, he might be permitted to come and meet me, and that we might spend together a blessed eternity.

About half past one, his two married sisters came to see him. He said to them, 'What a mercy it is that I am not in violent pain.' One of them said, 'It is pleasant to see the hand of God in it.' 'Oh, yes,' he rejoined, 'that makes it easy to bear ; that makes it a light affliction. Mercies are all around us. The Bible is the only consolation on a bed of sickness.' He soon afterwards grew faint and exhausted ; upon which his sisters retired, to meet him again no more in this world.

About half past two, he sat up in his bed, and asked for his favourite book, Dr. Doddridge's *Rise and Progress of religion in the soul*. He read part of the 30th chapter, section 11th, entitled, 'The Christian honouring God by his dying behaviour.' At about three o'clock he saw from his bed a carriage draw up to the gate. He said, 'It is Mr. Pearson, I shall be glad to see him.' Accordingly Mr. P. came up and conversed with him on the

with Mr. P. but had scarcely left the room, when he was seized with a shivering fainting fit. He said to his constant attendant, E. D. 'I am over fatigued. I have talked too much.' Refreshment was offered him; but he could not swallow it. She then rubbed his legs. He said, 'It is of no use.' Feeling his own pulse, he remarked, 'This is hard work. This is a *dying* pulse. I never felt such faintings as these before. It will soon be over.' This he spoke with surprise, but not with terror. His attendant said to him, 'Well, sir, I hope you feel happy in the prospect of death.' He replied, 'Oh, yes, perfectly so.' She added, 'You will soon see your Saviour.' He replied, 'Yes, face to face.' He then took hold of her hand, and said, 'I hope we shall meet again.' He seemed sinking apace, in cold shivering fits, with profuse perspirations running down his face and neck. He said, 'Call my father.' My youngest daughter ran down stairs, and called to me, 'Basil seems very ill; come up directly.' I came up. He said, 'Help me into bed.' I took him in my arms, and, with the aid of his attendant, helped him into bed, thinking that he was fainting. I observed that he breathed unusually quick, and that the muscles of his throat worked violently. He moved his hands for me to give him

felt his pulse with my own, it was very quick, low, and quivering. He said to me, 'I am very ill.' I replied, 'Yes; but you are in good hands; in the hands of a good and gracious God. Now is the time for you to look up to your Saviour.' He smiled, and said, 'I do indeed.' I added, 'You have blessed prospects; all is glory, glory before you.' He said, 'Oh, yes, I trust so.' Then, lifting up his half-closed dying eyes, and looking round tenderly, he said, with a faint voice, 'My mother!' These were his last words. He just looked at her as she stood at the side of his bed; then dropped his eyes, and looked up no more. I perceived that the moment of his death was now rapidly approaching, and said to him, 'Do you know, my dear, who supports you?' He took no notice. I rather think he was at this moment not sensible. I soon observed that his pulse was growing very feeble, and scarcely perceptible; then it quite stopped. After this, he drew three long breaths and expired.

I felt during this trying scene a calmness of mind beyond what I could have conceived possible. I expected that it would have been agony to my soul, but I found my inward strength equal to my trial. After I had put the last question to him, and perceived that all human intercourse had ceased, I felt so strongly the humble and reviving hope, that he was at that instant on the confines of eternal life, that

my weeping family who stood around his dying son, that, could we look through the veil of our flesh, we should perceive that we were surrounded by holy angels, and that many who had loved him on earth were now probably waiting to conduct his spirit to heaven, and congratulate him on his escape from the tribulations of the world.

About an hour after his death, my family and household all knelt round the bed on which lay his breathless corpse, and I was enabled to return thanks to God the Father of heaven, who had given me so beloved a child; to God the Son, who had redeemed him by his most precious blood; to God the Holy Ghost, who had sanctified him, who had never wholly withdrawn his sacred influence from him, who had put into his mind good desires, brought him back as a sheep going astray, and had now accomplished in him finally his work of grace. I prayed that this very heavy trial might be beneficial to myself, to my ministry, to my family, my connections, and to the dear youth of my parishes. And I felt that although by means most painful and humiliating, which at times had made me feel as if I were 'too low to be wounded,' yet my heavenly Father, whose ways are in the deep, had heard my prayer, fulfilled my heart's desire, and granted all I had asked for my beloved son.

who were able sung the hymn,

Blest are the dead in Christ who sleep,  
While o'er their mouldering dust we weep.  
O gracious Saviour, thou wilt come  
That dust to ransom from the tomb.

On Wednesday afternoon, March the 27th, his remains were consigned to the silent tomb in Paddington church-yard, whither, he had remarked, that he should take his last journey. Mr. Mann performed this last solemn service; and on the following Sunday, March 31, preached two sermons on the occasion at Bentinck Chapel; the one on the duties of parents—and the other on the duties of youth. On both occasions a great interest was excited. The sermons were afterwards published, and largely circulated.

I have now completed the most painful task I ever undertook; so painful that the publication of the memoir has been hitherto delayed<sup>1</sup> by the

<sup>1</sup> From a little address appended to the foregoing memoir, it appears that it was originally intended to have been published as a separate tract for the benefit of the youth of his congregations both in town and in the country: for a postscript is added—'A copy of this will be given to every youth leaving school.' But from this purpose, for reasons that are not stated, he was diverted. Of the address, the following is a copy:

TO THE CHILDREN ATTENDING AT BENTINCK CHAPEL, AND DRAYTON  
BEAUCHAMP.

'MY DEAR CHILDREN,

'These memoirs were written for your benefit. They are very painful to me, and have pierced my soul with many sorrows. They contain the

more than my weak nerves were for a long time able to sustain. But when I considered that no less than four hundred young people in different schools usually attend divine worship at Bentinck Chapel, besides many others connected with the congregation; when I considered how many were growing up in the circle of a large family connexion, most of whom were acquainted with the circumstances of my dear son's conduct, and how many from various motives might be induced to read such

history of a most amiable and a most affectionate son, who was, alas, drawn into sin by bad company, to which his profession and residence in London unhappily exposed him. The wound which his death has inflicted I shall carry to my grave. My desire is that you may profit by it. Many of you knew him. He is now dead; still let him speak to you. Avoid the errors into which he fell. Avoid the sins which brought him to an untimely grave. Shun the bad company which ruined him, and made the hearts of affectionate parents, brothers, and sisters, often to bleed. If any of you have been drawn aside by sin, may you learn to imitate his unfeigned repentance. May God bless you all with his Holy Spirit, and his heavenly grace. May you all grow up blessings to your parents. May God long spare your lives. May he prosper you with all happiness, as far as his wisdom sees fit, and finally bring you all to his heavenly kingdom. O that I may there meet many of you, and be enabled to say of you, "Behold I and the children which God hath given me!" If this memoir, agonizing as it is to my feelings, should contribute to your eternal welfare, while I still weep over a beloved departed child, I will rejoice over you.

'Your affectionate friend,

'B. W.'

The following is equally characteristic of the still tender state of his mind, after the lapse of four years:—"Am I guilty of any disrespect to my child's memory? Then forgive me, thou dear departed spirit! Thou canst no longer be grieved or injured by these recitals; but others may be preserved from injury. The pain is mine—may the benefit be theirs! Thy father dedicates these memoirs to thy beloved memory, and humbly hopes that since thy departure he is four years nearer the period of being rejoined to thee for ever. May the divine blessing rest on the youth who read these pages.

memoir might be of especial use to some incautious youth in the medical profession ; it seemed to me that these considerations ought to prevail over all contrary motives arising out of mere personal feeling. It had also been a frequent subject of prayer, and a hope often expressed by the deceased himself, that his death might prove an extensive benefit to the world ; and it appeared to me that an endeavour to promote this object would be the best respect I could pay to his beloved memory. I send forth the narrative fully aware of the variety of animadversions to which it may give occasion, but I can appeal to the Searcher of hearts that my unfeigned desire and earnest prayer is, that it may have all the effect it is calculated to produce ; however painful to parental tenderness. Should it by the divine blessing prove the means of stimulating one parent to the discharge of his duty, of guarding one youth against the snares of the world and sin, or of recovering one prodigal from the error of his way, to the arms of his God and Saviour, its purpose will be answered, and—to God be all the praise. .

I subjoin a few additional observations for the benefit of any who may be inclined to draw wrong inferences from the foregoing narrative.

Should it fall into the hands of any who are living in a course of dissipation, and folly, and sin,

escaping the displeasure of Almighty God, How can they be sure that time will be granted them for repentance? Death may come and carry them off in an instant, or in a state of delirium, without a moment of time for thought. To every such self-deceiver I would say, Pause and consider; it may one day be too late. Let not Satan, the prince of darkness, deceive you. Say not, Let me enjoy the world now; hereafter I will repent and turn to God. Such daring mockery of Almighty goodness may induce the great Jehovah to say, "When anguish cometh, thou shalt call upon me, but I will not answer." Take warning then, rather than encouragement from this narrative. Neglect not prayer. Guard against indolence. Avoid vicious and profligate acquaintance. Be sober, be temperate. "Flee youthful lusts." Study the Holy Bible. "Fight the good fight of faith, lay hold of eternal life." Begin now to serve God. "Now is the accepted time." If not *now*, it may be *never*.

Should this memoir be read by any one who may feel disposed to remark, 'I thank God I have not run into these scenes of dissipation. I have been sober, chaste, and dutiful. I have preserved the integrity of my character, and the credit of my family, and have avoided the paths of the destroyer;' I would with due respect and Christian regard remind such a person, that to a youth who con-



“ All these things have I kept from my youth,” the almighty Saviour, who when he saw him loved him, replied, “ Yet one thing thou lackest.” All those who, like the Pharisee in the gospel, trust in themselves that they are righteous, and despise others, have need to be convinced that they also are sinners before God ; that they also must be renewed in the spirit of their mind, and put on the image of God ; that they must be made partakers of that inward holiness without which no man can see God. Without this even their moral rectitude may prove a snare to them, by leading them to place their dependence for salvation on their own righteousness, rather than on the mercy of God revealed in Christ Jesus. As sinners under a sentence of condemnation, our justification is an act of grace. ‘ We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.’ Art. 11. The humble disciple of Jesus Christ, who is sensible of the evil of our common nature as it is fallen and depraved, will read this memoir with sympathy rather than with self-complacency or surprise. It will awaken in him gratitude to the Father of mercies, who has not suffered him to be “ led into temptation,” but has “ delivered him from evil.”

Reader, whether your life has been outwardly regular and decorous, or vain and dissipated ; whe-

profligate, and profane ; you must repent of all your sins, and humbly ask for mercy, only in the name of our Lord Jesus Christ, and “ by faith in his blood.” Although by the grace of God, and the special favour of his providence, many of us may have been preserved from the disgrace of gross transgression, yet we “ all have sinned, and come short of the glory of God,” and “ the wages of sin is death.” It was this deplorable misery of the whole human race which induced ‘ Almighty God our heavenly Father, of his tender mercy to give his only Son to suffer death upon the cross for our redemption ; who made there by this one oblation of himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.’ He has of the same great mercy commanded his gospel to be preached unto every creature. This gospel is the glad tidings of salvation, and therein ‘ he hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him.’ But, oh ! remember, that *without* repentance towards God, and faith in the Lord Jesus Christ, you never will be admitted into heaven. This is the constitution of the new covenant. These are the terms of the gospel, from which God will in no instance recede.

Whether, then, under a deceptive apparel of moral rectitude, or the delusive form of a merely ceremo-

your soul, and disregarded the Saviour who died to redeem it; you are now admonished, intreated, and warned in this memoir, as by a voice speaking from the grave, Trifle no longer; 'repent and turn to God, so iniquity shall not be your ruin.' There is mercy yet in store for you, if you will but seek it. The gospel exhibits the blood of Christ which cleanseth from all sin. The gospel condemns none finally but those who refuse it, and who will not come to Christ that they may have life. Our blessed Saviour has said, "Strive to enter in at the strait gate." "Ask, and ye shall receive; seek, and ye shall find." He has promised also to "give his Holy Spirit to those who ask him." 'Awake,' then, O 'thou that sleepest, and arise from the dead, and Christ shall give thee light.' "Work out your own salvation with fear and trembling." You may yet be saved. It may be *now or never*, but it is not *now too late*. God the Holy Spirit is now waiting to be gracious unto you. At this time—by these very memoirs, he is striving with you. God the Son addresses you, "Him that cometh to me I will in no wise cast out." God the Father hastens to meet you, "This my Son was dead, and is alive again; was lost, and is found."

Reader, what do you reply to such amazing mercy? Oh, retire, and pray for a blessing on

painfully public. Accustom yourselves to earnest and daily prayer to God for pardon and grace. Read with attention the Holy Bible. Attend public worship ; avoid bad company ; and seek that society which will improve your mind, preserve your morals, and edify your soul.

It was thus that king David on his death-bed admonished Solomon, " My son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever." And of *you* also he will be found, if only you seek him diligently. He will pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and finally, bring you to everlasting life, where you shall join the dear deceased, and bless to all eternity the afflicting dispensation of providence which gave occasion to this truly mournful record."

It will be recollected, that the foregoing memoir was not completed until after the lapse of about four years from the death of its lamented subject.<sup>1</sup> The following letter, addressed to his mother-in-law,

<sup>1</sup> See note in page 115.

ings at the moment.

‘ *Paddington, April 19th, 1811.*

‘ MY DEAR MADAM,

‘ I can scarcely begin my letter without exclaiming, Oh, what have I gone through since I last addressed you ! What a dream to look back upon ! But what blessings are comprehended in it ! Blessed be God, the horrors of the past scene are gone for ever : all my anxieties, and my dear boy’s sufferings, sins, and dangers are for ever at an end. They are now indeed like “a dream when one awaketh.” Not so the brighter view ; the grace, the escape, the glory, the prize—these are still realities. I do rejoice in them. I do congratulate my tenderly beloved child. I would willingly have died to have purchased them. O happy, happy, Basil ! highly favoured youth ! entered *for ever* into the joy of thy Lord !

‘ Thanks for your affectionate letter. It is the first I have answered. No letter has been more grateful, balmy, and congenial than your’s and dear Mary’s, to *both* of us.

‘ My dear Basil was buried, March 27, at Paddington. The church was crowded by our chapel congregation, chiefly in mourning. My spirits failed ; I could not bear the sight of his being laid in the

the paralysis of last year. My mind is now calmer than I could have expected. I am much thinner, and very hysterical. On the 2nd inst. Mr. Mortlock took me and my whole family to Streately. I preached twice there on the 7th, and resumed my duty at Bentinck Chapel on Good Friday. Tomorrow I shall preach our annual Missionary Sermons. I find I am best and happiest when most actively employed.' \* \* \* \*

Severe as the shock was, and almost overwhelming as it appeared, yet for the moment he was enabled, as is intimated in the foregoing letter, to resume his wonted labours, and with nearly his wonted energy; though his song was that of "judgment" as well as of "mercy." For many years previously to this distressing visitation, it had appeared to be almost exclusively of *mercy*; now it assumed a more mixed character. His public discourses indicated a very tender state of feeling; and there was, from this period, almost an entire end to the cheering and delightful intercourse which had so often made his house the habitation of joy. His two eldest daughters had been, some time before this bereavement, settled in London. His social parties, therefore, had become much less frequent, and his dwelling assumed much of the

sorrow as one without hope. "The joy of the Lord" was still "his strength;" and he continued "instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and doctrine," visiting the sick and dying, and sympathizing with the sorrowful. His schools, and the committees of religious or other charitable institutions, engaged their usual share of his attention. He continued, "stedfast, unmoveable, always abounding in the work of the Lord," knowing "that his labour was not in vain in the Lord."

In the year 1817, he was visited with another trial of a somewhat similar nature, though less painful in its antecedent and attendant circumstances. Symptoms of pulmonary consumption appeared in one of his daughters, Mrs. Hannah Sophia Cahusac, then in her twenty-ninth year, and the mother of four children. The progress of the disease was awfully rapid, and the period of a few months illness brought to the chambers of death, one 'who' to adopt his own words, 'possessed the advantages of a fine understanding, a cultivated taste, an engaging person, and apparently sound constitution.'

A short memoir of this beloved daughter appeared in the Christian Observer for the year 1817, of which the following is a copy.

---

## MRS. HANNAH SOPHIA CAHUSAC.

This, and the next ensuing memoir, would have appeared in a more extended form, had Mr. W. been spared to carry his purpose completely into effect. As it is, they can only appear in the form in which they have been left.

---

ON Tuesday evening, October 14, died at Paddington, Hannah Sophia, wife of Thomas Cahusac, Esq. and second daughter of the Rev. Basil Woodd.

The subject of this memoir was born March 21, 1789, and fell a victim to a rapid decline in the twenty-ninth year of her age. In early life she appeared to possess a good constitution. Her disposition was naturally very cheerful, tranquil, and affectionate; her mental powers were solid, sprightly, and attentive. When she was under ten years of age, she translated into English, with great correctness, part of St. Bernard's Latin Meditations, and soon discovered a solid judgment, and a taste for literary pursuits.

As it was the endeavour of her parents to make the education of their children subservient to their immortal interests, and as, on this principle, they



and attention could influence their minds, it was their constant aim, in dependence on the divine blessing, to gain and conciliate their early affections, and to direct them supremely to the love of God. The greatest punishment known in this family, was the apparent suspension of parental affection and regard.

On the same principle, they endeavoured to guard against that frivolous vanity which assigns to mere embellishments a higher importance than to solid attainments, and which sometimes pursues outward accomplishments; to the neglect of "seeking first the kingdom of God and his righteousness." Hannah possessed a fine ear for music, and considerable taste, which was cultivated, not as a means of mere amusement, but as an auxiliary to devotion.

But it was a much higher gratification, when it was observed that the desire of her heart was directed to "remember her Creator in the days of her youth." At the age of twenty, by her own particular wish, after being confirmed, she was admitted to the holy communion: and it will appear from the following short meditation which was found among her papers, with what feelings she approached that sacred ordinance.

' May 28th, 1809,—I am this day going to commemorate the great love of my Saviour, in giving himself a sacrifice for sinners; and to promise

Almighty God, accept thy unworthy servant, for Christ's sake ; and pour upon me the spirit of grace and supplication. Meet me in thy ordinances : make me to love thee more, and serve thee better : create in me a clean heart, and renew a right spirit within me. Grant me grace to abhor and detest *all* sin : conform me to thy blessed image : make me holy : instruct me by thy blessed Spirit, for I am very ignorant : forgive me for thy mercies sake, for I am very sinful. Unworthy of the least of all thy mercies, yet, gracious Lord, thou wilt give thy Holy Spirit to them that ask thee.'

" The bliss of holiness bestow,  
And then the bliss of heaven."

She took great delight in public worship, was very desirous of being useful in her little sphere, and superintended one of the classes in the girls' school of Bentinck Chapel.

She was very partial to the valuable writings of Mrs. Hannah More, to Cowper's Poems, and the Christian Observer ; and they proved highly conducive to the formation of that correct taste and judgment which she eminently possessed. Among other favourite books, were the practical works of the learned and excellent Richard Baxter, the ' Rise and Progress ' of Dr. Doddridge, and the Life and Sermons of the Reverend Joseph Milner.

The diary of this eminent clergyman she knew almost by memory, and frequently spoke of it, particularly in her last illness, as the development of her own self-examination.

October 24, 1809, she entered the marriage state. It pleased God to bless her with four lovely children; and although the eldest is now only seven years old, she had taken great pains, according as their infant minds expanded, to impress them with practical sentiments of their duty to God, and of the dying love of their Redeemer.

After the birth of her second child, in June, 1812, she was afflicted with a painful nervous disease, partly occasioned by her anxiety during the illness of a brother whom she tenderly loved; but no signs of consumption were suspected till the month of June last. From this period, the usual symptoms of decline became alarmingly visible.

She soon began to suspect the probable termination, and to abstract her thoughts from all earthly concerns, preparing her feelings for leaving the beloved object of her affections, and for yielding the tender charge of their endeared little offspring.

No expression of hesitation to obey the divine will escaped her lips. She acknowledged that she *had* felt an earnest desire for life; but was enabled to add, that even that desire was now taken away.

Deeply as she was sensible of the anguish of so early and so unexpected a separation, she felt at the

same time, that she could bow submissively to the stroke. All the tender ties of a mother seemed to yield to the conviction, that the Almighty disposer was holy, just, and good; too wise to mistake the real interests of his children, and too good to be unkind.

Extreme self-suspicion marked her character. She was always afraid lest she should think too well of herself; or lest any expression from her lips should lead others to think of her more highly than she thought they ought to think. This often imposed on her a delicate and painful silence. Many beautiful and edifying remarks inadvertently escaped from her; but it was her express desire that nothing should ever be repeated as an observation of hers, and therefore no distinct memorial is here attempted.

Deep humiliation before God was a prominent feature in her character; and such was the tenderness of her conscience, that although she was affectionately attached to her parents and family, yet in her last illness she expressed her fears that she had not loved them so well as she ought, or sufficiently appreciated a parent's worth. This, in the last interview which she had with her mother, she particularly mentioned. It drew forth a correspondent acknowledgement, with the remark, that in all our duties we stand in need of a better righteousness than our own, as the basis of our hope for eternity.

To which she instantly replied, 'Yes; the righteousness of the Saviour?'

A day or two before her departure, speaking of the sensible approach of dissolution, she expressed a calm reliance on the precious death and merits of the Lord Jesus, and then added, 'I feel an humble hope in my Redeemer; if a sinner, such as I am, may be permitted to hope in his mercy.'

She dwelt much upon the subject of her own unworthiness, and the manifold mercies of God, but a holy fear of deceiving herself prevented her possessing those enjoyments in religion which some Christians experience.

About two or three hours before she drew her last breath, she desired her afflicted partner to read a favourite hymn.

'In ev'ry trouble sharp and strong,  
To God my spirit flies :  
My anchor-hold is firm in him,  
When swelling billows rise.

Loud hallelujahs sing, my soul,  
To thy Redeemer's name :  
In joy, in sorrow, life and death,  
His love is still the same.'

At this period she could scarcely speak so as to be heard; but she seemed to feel this last verse in particular, as a consolation in her dying hour. She waved her hand, and lifted her expiring eyes to heaven, with a smile of calm delight, and a hope of approaching glory. From this time she scarcely

spoke, but she seemed perfectly composed and happy. At nine o'clock in the evening, October 14, nature, exhausted, resigned the blessed spirit, and, it is humbly trusted, she entered for ever into the joy of her Lord.

It was an indulgence of mercy to herself and her friends, that although for the last five years she had been subject to the most painful nervous apprehensions, and the terrors of death at a distance had often overwhelmed her with dread, yet, when the solemn period arrived, all her fears were suspended, her exit was 'gentle as the summer's eve,' and she could contemplate the countenance of death, as it were the face of an angel.'

Let the humble despondent disciple of Christ be encouraged to trust in God. 'Dying comforts,' it has been quaintly but truly observed, 'are reserved for dying moments.'

Let also the youthful reader of this memoir learn its practical lesson. Let him not boast of to-morrow, but without delay ensure the grand prize of eternal life; for, as these pages testify, neither the bloom of youth, nor the fairest prospects of the world, nor domestic endearment, can avert the sentence, "To dust shalt thou return."

Though sensibly affected by this early removal of another branch of his beloved family, connected, as it must obviously have been, with various sources of painful solicitude, Mr. B. Woodd was enabled calmly to resume and steadily to prosecute his various works of faith and labours of love, with a firmness and perseverance which formed remarkable traits of his character. His plans were not rashly formed, but, when maturely considered and definitively adopted, he was not easily to be discouraged or diverted from his purpose. The following instance may serve as an example. Amongst the various tracts composed or selected for the benefit of the children of the numerous schools which attended his chapel, was one which he thought well adapted for general usefulness. It was an abridgment of Bishop Gastrell's *Institutes, or, The Faith and Duty of a Christian*. As he generally attended the committees of the parish schools, he felt and expressed an anxious wish that this little tract might be admitted amongst the books of elementary instruction adopted in these schools; and *twice*, as he thought, he had succeeded, having secured a majority of votes in its favour: but, after having been admitted for a short time on each of those occasions, it was again rejected. A special committee being some time afterwards summoned for the purpose of a general examination of the children, at which the Bishop of London, now

his Grace the Archbishop of Canterbury, attended, he contrived to lay his favourite but hitherto repudiated little tract on a desk that was before his lordship, who, taking it up, and passing his eyes over a few pages of it in a cursory manner, expressed his approbation of it in such strong terms, that it was forthwith adopted by the gentlemen of the committee for the *third* time, no more to be subjected to the disgrace of expulsion.

By a similar course of mild and gentle, but steady perseverance, he succeeded in gaining admission for several of his own tracts into the list of those which are circulated by the Society for Promoting Christian Knowledge.

Amongst his various other engagements may be mentioned numerous excursions for the benefit of religious institutions; such as, the Society for Promoting Christian Knowledge, for which, in addition to a small association formed in his own congregation at Bentinck Chapel, he was the means of establishing a rather extensive Auxiliary, or District Society, at Aylesbury and its adjoining parishes—the Society for Promoting Christianity among the Jews, of which he was one of the honorary clerical secretaries—and the Church Missionary Society, of which he was a zealous and a very successful advocate. On a tour into Yorkshire on behalf of this society, he travelled upwards of a thousand miles, preached about fifty times, formed



or assisted in the formation or promotion of about thirty associations, and collected £1060. Subsequently, on a tour into Cornwall, he preached eighteen times, attended at the formation or promotion of nine associations, and collected the sum of £328. Numerous other excursions to Colchester, Bristol, &c. on behalf of this and other societies, were marked by similar success. At Colchester the result of one of his sermons was a collection of £677. 13s. 6d. Two opulent individuals, by no means friendly to institutions of this nature, and who had come to the church rather prejudiced against the society for which he was preaching, were so impressed by the appeals urged in its favour, that each of them immediately drew and left in the plates a cheque, one for the sum of £200. and the other for £400.<sup>1</sup> His appeals indeed, in the cause of charity, were almost irresistible. The sums collected at his own chapel, for one benevolent institution or other, almost surpassed credibility. He had rarely less than six or seven double, or rather triple collections (morning, afternoon, and evening) in the course of a year, the aggregate amount of which, for many years, fell little, if any thing, short of £1000. per annum. For the Church Missionary

<sup>1</sup> Two poor men, on the same occasion, similarly impressed with the importance of the cause of missions, formed the resolution of denying themselves some part of the ensuing week's sustenance, in order that they might have it in their power to contribute half-a-crown to the collection, which they accordingly brought to him on the following Thursday.

Society alone, the collections at the time of his decease had amounted to upwards of £5000 !

After the lapse of about ten years thus spent in laborious activity, he was called to another painful exercise of the grace of submission. His eldest daughter, Mrs. Ann Louisa Mortlock, wife of John Mortlock, Esq. a gentleman well known in the Christian world by his almost boundless benevolence, and his zeal in every good cause—taking an airing in her carriage in the month of October 1827, caught a cold, which brought on pulmonary consumption, and in the course of about ten months, consigned her to the grave, in her forty-third year. She had been a very acute sufferer for many years, from an inflammatory complaint which appeared to have been constitutional. But she possessed the best solace in affliction. She was a lady of eminent piety, and was enabled to quit her life of suffering in the humble but assured hope of that everlasting rest which is prepared for the children of God. She died on the 24th of August, 1828. The following memoir appeared in the Christian Observer, for the year 1829, a copy of which, though brief, may convey a sufficiently ample exhibition of the character of this excellent lady. It is introduced by a letter addressed to the editor of that publication ; and was penned under great mental excitement, which will account for the omission of many interesting circumstances.

## MRS. ANN LOUISA MORTLOCK.

---

‘ SIR,—In your former volumes I have endeavoured, I trust not merely in order to solace my own feelings, but, by the blessing of God, to benefit some who might peruse my brief memorial, to embalm the memory of two of my children, now for ever sheltered in a happier clime. I now enclose for your perusal, and, if you think it not unfitting, for that of your readers, a few particulars respecting a third, lately received to the arms of her Saviour, and whose truly amiable and spiritually-minded character, I would trust, may strengthen and encourage them to follow her as she followed Christ. They will not expect to find in the life of a retired and suffering Christian those remarkable incidents which are usually sought for in the records of biography; but if they meet with what is better,—that which is practical, spiritual, and edifying,—that which will teach them how to live and how to die,—that which will animate them in their Christ—

ian course, draw them nigher to their Saviour, and lead their minds from the vanities of the world to the glories of heaven, this simple memorial will not have been written in vain. I have purposely thrown my remarks into the third person, in order to spare both myself and my readers the record of private feelings; and I have omitted many details highly interesting to surviving friends, but which would swell the narrative beyond your limits. Wishing the best blessing of God upon your labours,

‘ I remain, sir, your very faithful friend,

‘ BASIL WOODD.’

‘ Ann Louisa, eldest daughter of the Rev. Basil Woodd, minister of Bentinck chapel, St. Mary-le-bone, was born January 17, 1786. Her mother, Ann, was the daughter of Colonel John Wood, of Madras, commandant of Tanjore, the attached patron of the celebrated missionary Swartz. To the pious instructions and exemplary conduct of this devoted servant of God, both the Colonel and Mrs. Wood were indebted for their knowledge of Divine truth, and for those consolations of the gospel, which sustained them under a series of painful events, and carried them through the last trial of life with a hope full of immortality. Nor was the benefit of the Reverend Missionary’s instruction confined to the parents; he felt a truly pastoral affection for the children, and laboured to impress their infant minds

with the importance and excellence of true religion. When the Colonel died at Madras, in 1774, and the family came over to England, Mr. Swartz was accustomed to encourage his young friends with his affectionate letters, some of which, characteristic of tender affection and apostolical simplicity, have appeared in former numbers of the *Christian Observer*, and well deserve the attentive re-perusal of the reader, especially of young persons.

‘ Ann, the eldest daughter, who is particularly mentioned in some of the above letters, was born at Madras in 1764, married to the Rev. Basil Woodd in 1785, and died of pulmonary consumption in 1791. Her four children have now all followed her to the grave: Edward died an infant; Basil Owen, her eldest son, died of pulmonary consumption in 1811; Hannah Sophia, of the same complaint, in 1817; and Ann Louisa fell a victim to the same malady, after an illness of ten months, August 25, 1828. Of the two former, memoirs have appeared in the *Christian Observer* for 1811 and 1817: the latter is the subject of the present memorial. All have left the most satisfactory testimonies that they knew in whom they had believed, and that they were separated only for a season from each other and their beloved parents, and would one day meet again, to part no more for ever.

‘ The subject of this memoir, like her mother, evinced symptoms of early piety, especially an evi-

dent conscientiousness, attention to mental improvement and duty, appropriate seasons for devotion, respect for the Holy Scriptures, and love for the privileges of the Christian Sabbath. She was remarkable for a tender cultivation of domestic harmony; she felt a lively interest in the younger branches of the family, who were much attached to her; and she shewed uniform kindness to all the household, who loved and esteemed her. Nor was she less remarkable for her affectionate regard to her father and her second mother, in whom her ardent affections centered, and to whose familiar instructions she invariably ascribed her early and her matured delight in the ways of God. As it was the chief ambition of her parents to bring up their children, not so much for this world, as for the world to come, the embellishments of education were not so prominently cultivated as those acquisitions which were of moral and religious value, and, as considered with a view to the highest ends of our existence, of infinitely more importance.

‘ She was always cheerful and lively; never so happy as when at home; fond of music, particularly of Divine Psalmody, but had no taste for the light and frivolous compositions which are so fatally seductive and injurious to devotion. Whatever presented a lure to dissipation, she always regarded with suspicion, and was jealous over with godly jealousy. On the other hand, general history, the

studies of nature, the works of God in creation and providence, generally engaged her attention. She had also a general knowledge of the Latin and French languages; and, from an earnest desire to read the Scriptures in the original, had made a moderate proficiency in Hebrew.

As she grew up, a desire to promote early piety in others was a distinguished feature in her character. After the establishment of Bentinck School in 1798, she superintended and instructed a class of girls. Incipient and juvenile as were her efforts, some of the pupils, now grown up, speak of them with grateful recollection, and describe them as not having been in vain in the Lord. Nor can her bereaved parent ever forget the pleasure afforded at a subsequent period, now nearly twenty years past, when, in a country village, where they had not resided six weeks, one afternoon he came in, and unexpectedly found both the parlours of the house occupied by about fifty poor children, whom his beloved children had collected, and were instructing in the elements of the gospel of Christ.

‘When she attained her fifteenth year, she was anxiously desirous of being admitted to the holy communion. On this subject she communicated her sentiments to her mother, and evinced a very humble estimate of herself, and deep attainments in self-knowledge. Some of her expressions were, “I feel my mind engaged with mere trifles, and my attention

wanders from God. Blessed be his holy name, he is not extreme to mark what is amiss. I have a Saviour, whose precious blood cleanseth from all sin. I pray for his grace to enable me to love, honour, and serve him as long as I live in this world. I hope I may go to him in early life ; for this world has many snares, and nothing but Divine grace can guard me. I had rather go to my Saviour, and then I shall be safe for ever, and love him as I would."

' On the 19th of April 1808, she entered the state of matrimony, with one of her father's congregation, Mr. John Mortlock. Her means of doing good being now considerably increased, her scale of beneficence increased in proportion. Wherever she resided, though but for a time, the instruction of poor children was always one of her first objects of attention. The interests of the kingdom of the Redeemer ; the conversion of Jews and Gentiles ; the distribution of the Holy Scriptures, Prayer-books, and religious Tracts, were objects which lay near her heart, and engaged her prayers, and unsolicited contributions. The poor and afflicted of the neighbourhood always shared in her sympathies ; her judicious advice when health permitted, and her prayers and liberal aid when she could not render her active services.

' In May 1820, it pleased God to visit her with the loss of her eldest child, who, after most painful



suffering for two years, sustained with exemplary patience and piety, resigned her happy spirit into the hands of her heavenly Father. The memoir of this tender and pious sufferer, who departed this life at the age of nine years, has been read in manuscript by many hundreds of persons, and exhibits not only great precocity of intellect, an engaging sensibility of heart, and a delightful illustration of infant piety, but a powerful confirmation of her mother's lively affection, blended with wise and firm regulation, and constantly directed by a holy and persevering regard to her child's eternal welfare. The last farewell the dear child took of her grandfather, was also highly indicative of the religious sympathies of her beloved parent. Pressing his hand, she said, "I pray that God may strengthen you in every good work; and bless your ministry; and make you a blessing to the children of our congregation."

' In January, 1823, she was called to experience a second bereavement in the loss of an engaging infant aged twenty months. By these afflictive dispensations, and long painful experience, the heart of the mother was weaned from the world, prepared to quit this scene of trial, and to anticipate that haven of rest which she was shortly to enter.

' It would be easy to fill a large space with interesting passages from her conversation and letters, and with appropriate texts and hymns which she cited with great promptitude and facility. But I

must content myself with a very few brief illustrations. On one occasion she observed to her sister, 'I have had a long and painful illness; I have for weeks scarcely sat up an hour; I am reduced exceedingly. I cannot sit up except for a few minutes, but it is wonderful how I am spared year after year; I trust that to depart would be gain; but when I look at my dear child, I cannot help wishing, if it were the will of God, to abide yet for a little season. But at the foot of the cross I desire to leave my soul and body, my child, and all.

'I would praise Him for all that is past,  
And trust Him for all that's to come.'

'Such was her constant feeling. She would say, when extremely ill, and in great pain, "God hath delivered; in him will I trust; he will yet deliver; and if not, all will be well for eternity."

'Frequently she would say, "My pain is very great. Oh! what a trial is pain to faith. Still it is my Father's hand. Oh, support me! spare me a little, that I may recover my strength! I am very ill, in extreme pain; my nerves are greatly agitated. Oh, pray for me, that I may not be taken away while in this state. I hope I shall have patience given me to bear all the will of my God.

'Sweet! to lie passive in his hands,  
And know no will but his.

"This is comfort." Then, in a most heavenly and

feeling manner, "Oh, may an abundant entrance be ministered to me! May I depart in peace, according to thy word." Again she added, "Pray much for me. I am weak and helpless. Jesus is the Advocate; he ever liveth to make intercession; he is merciful and faithful. Here is my strong hold."

'During her last illness, she was too feeble to sit up, but she would lie in her bed and occasionally make clothes for the poor: and within five days of her departure, when too weak to do this any longer, she gave directions to others, and expressed pleasure in seeing her charitable intentions executed.

'After receiving the holy communion, as it proved for the last time, she said, "If we should never again be partakers together upon earth, I trust we shall be among the happy number who shall sit down at the marriage supper of the Lamb."

'In a letter written on her bed, in a recumbent posture, to her much-loved mother, with a tremulous hand, dated last June 27,—the last letter she ever wrote, she thus expressed herself:—"I had an alarming attack in the night of the 7th instant; for six hours my labouring for breath was most distressing. I thought I was dying. Blessed be God every fear was gone; and no parting pang known. The twenty-first and twenty-second verses of Jude were my strong consolation. Praise, O praise his name. I could not bear to speak or be moved. I had a similar attack on Sunday, June 15, and I

certainly think disease is making progress, and my strength declines. I am much less anxious, and do hope I leave all simply, with scarce a wish or prayer, except for grace and patience to bear all it may be the will of God to lay upon me. I am very weary in body and mind, unable to think, or read, or hear; but at the foot of the cross I have lived; there I hourly cast myself; there I desire to die, in full assurance I shall awake up after Christ's likeness. Farewell, dearest parents; pray, and praise; and trust your affectionate child to our dear and precious Saviour."

'To her father, who went to Brighton to see her,—alas, little suspecting to witness her dissolution,—she said, with great feeling, "How I admire the sublime words of your dear mother on her dying bed. She was speaking of the boundless love of Christ, and his salvation, and she observed, "It is a glorious salvation; a free, unmerited salvation! a full, complete salvation! a perfect, eternal salvation! It is deliverance from every enemy; it is a supply of every want; it is all I can wish for in time; it is all I can now wish for in death; it is all I shall want in eternity." She repeated these words several times, at different periods, with elevated feelings, and her eyes directed to heaven.

'To one of her nieces she said, "Oh, what a blessing it is to know the Holy Scriptures from a child. I cannot tell you what a comfort it is to be

able to remember what I have learnt ; and to think of it, when I am too ill to do any thing else. Oh, endeavour to store your mind well with portions of Scripture, while young and in health." It had been the custom for Mr. Woodd's children, even when very young, to repeat every Saturday morning, at family prayer, a few verses of Scripture, selected from Bishop Gastrell's Christian Institutes, and also a Psalm or Hymn. By this early and constant habit, combined with her diligent perusal of the sacred records, she had acquired so familiar an acquaintance with the Holy Bible, that there were few passages which she could not readily quote.

'She frequently desired the fifty-third and fifty-fifth chapters of Isaiah to be read to her, and one day remarked, "The fifty-third chapter speaks of the salvation provided for fallen sinners; the fifty-fifth invites all to receive it. I love those chapters which describe the sufferings of Christ. I find nothing so profitable as the consideration of what he endured for our redemption: the simplicity, also, with which the Evangelists relate every circumstance, is very striking." To her mother, for so she ever delighted to call her second parent, she said several times with great affection, "My beloved mother, mercy attended my entrance into life; mercy has accompanied me through life; and mercy is crowning my departure out of life, with the prospect of everlasting glory." To a friend she said, "I have been

meditating on that glorious multitude which no man can number, all saved by the same Redeemer, all washed in the same blood ; all clothed in the same righteousness. Sometimes I tremble at the idea of the soul quitting the body, and going alone and naked into the presence of God. Yet not naked, for being unclothed, we shall be clothed upon." On the same friend remarking, " It is a peculiar mercy, that in your present weak state, you are so preserved from oppressive fears," she replied, " Six weeks ago I was deeply tried with doubts and fears, but they are all passed away now, as the morning cloud : the valley is not dark : but I am too ill to rejoice ; sickness and pain have brought me very low, but I have not one fear. Underneath me are the everlasting arms, and on them I repose." Three days before her death, she applied to herself the words of the ever-memorable Richard Hooker, and said, " Blessed be God, I have been long preparing to leave the world. I have, by his grace, loved him in my youth, and feared him in mine age. O Lord, shew mercy unto me ; I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners." She then desired her father to read the whole passage, from a little tract of his, called *The Contrast*, which he had given to her beloved child Louisa, and which, ever since her death, had been kept in her New Testament, He read the whole

paragraph, and when he came into the room in the evening to read and pray with her, she desired him to read it again. After he had read it, and also the short account of the death of Dr. Doddridge, and had prayed with her, she repeated Dr. Doddridge's sublime Hymn—

' O Thou, that hast redemption wrought !  
Patron of souls thy blood hath bought !  
To thee my spirit I commit,  
Mighty to rescue from the pit.'

In this exertion, her feelings were highly elevated, till she became quite exhausted.

The day before her death, when her father entered the room, stretching out her emaciated arms, and putting them round his neck, she said, " Beloved father !" After a pause, speaking with great difficulty, " Look at your poor sinking child —— in the arms of her heavenly Father."

' Sunday, Aug. 24. was truly ' Dies lachrymabilis, gloriosa dies.' She had repeatedly said, " I have had three very painful Sundays ; the fourth, I trust, will be a Sabbath of rest in heaven." She appeared this day sinking, and could scarcely speak so as to be heard. Her father remained with her, and she was apparently dying. About noon, she desired him to read Rev. vii. 9, &c. and at the close observed, " Ah, there *the inhabitant shall never say I am sick.*" After this, some Psalms and Hymns were read, and the family being all present, joined in

Divine worship for the last time in this world. Immediately after, she spoke very affectionately, and then said, "Now leave me quite alone." On which all retired, except her beloved child, whom she desired to remain. The endeared scenes of domestic affection and solicitude are sacred to privacy; these, the reader will perceive, have therefore been passed over, though they would not have been the least interesting part of the narrative.

In the evening, her father, at her desire, repeated to her a Psalm, and prayed with her; when, being so exhausted that she could scarcely look up, she just thanked him very affectionately, and advised him to retire to rest. Returning about eleven o'clock, he found her almost torpid, but perfectly calm and intelligent. In answer to his affectionate inquiries, she whispered that, as to the sufferings of her body, she was now "very comfortable and free from pain;" and in her mind "perfectly happy, looking unto Jesus, the Author and Finisher of our faith;" adding, "There is no other foundation, no other comfort now," Her voice was at this time faint, and faltering. She continued in a state of extreme exhaustion, dozing and taking no notice of any thing around her. About twelve at night, she endeavoured to raise herself, but had no power. The nurse supported her; she said, "Well, I suppose I must take my medicine;" then dropt her head on the nurse's shoulder, and, in the presence of her



husband and child, without a sigh expired. Not a doubt or fear was permitted to distress her mind : as in life, so in death, her trust was only in her Saviour.

Thus died Ann Louisa Mortlock, aged forty-two years and seven months. It is not necessary to dwell upon the features of her character, which will be readily gathered from the foregoing narrative. In the sympathizing language of an esteemed friend, to whom her infancy, youth, and growing years were well known ; “The conviction of her blessed state, the memorial of her holy life, almost prohibit the language of condolence, notwithstanding her inestimable loss. Her departure has caused tears to flow, but not unmingled with tears of joy.”

---

*Faint, yet pursuing*, might still be considered as the motto prefixed to the short remnant of the life of our highly favoured but now keenly suffering friend. A still heavier stroke was now threatening him, one which was to sever from him her who had been long endeared to him by the most tender ties—the companion with whom he had taken the sweetest counsel for a period of thirty-eight years, and who had ever evinced the most affectionate interest both in his joys and his sorrows. His sufferings under this afflicting bereavement may readily be imagined. Her character and history must be presented as they have been recorded by his own pen.

## MRS. SOPHIA SARAH WOODD.

---

THE subject of this Memoir was the eldest daughter of William Jupp, Esq. architect, in the city of London ; and was born April 19, 1766.

She appears in early life to have been of a serious and devout turn of mind, fond of reading and retirement. She perused many valuable authors, moral, religious, and historical ; nor did she ever manifest any lively interest in the vanities and dissipations which ordinarily attract the attention of youth.

When I was elected lecturer of St. Peter's, Cornhill, in the month of July 1784, I found her family in the habit of attending the afternoon service at that church. This circumstance led to an acquaintance, which lasted forty-two years—provided for me a most valuable and congenial companion for life—and formed that permanent friendship, which, although death has interrupted it for a short season, will, it is humbly trusted, again revive, and continue unalloyed to eternity.

A sermon preached at that lecture, on the subject of Psalm ciii. deeply fixed her attention, and, as she often expressed herself, awakened her mind to more serious contemplation of divine things. She had never before been so sensibly attentive to the mercies of her God and Saviour. Many instances of spiritual negligence which then occurred to her mind, heightened her impressions of the character of God, as "slow to anger and abundant in mercy." What particularly attracted her attention was, the love of God in the redemption of man, by the mediation, death, and resurrection of the Lord Jesus Christ. She at this period began to suspect that the life she had hitherto lived, though strictly virtuous, innocent, and amiable, was very inadequate to the claims of redeeming mercy, and, upon the review of her youthful exercises of devotion, they appeared to her to be far below the spiritual character and privileges of our high calling in Christ Jesus.

From this time she sought her happiness supremely in God; and would frequently say,— "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee." Her seasons of prayer, retirement, self-examination, and perusal of the sacred Scriptures, became more stated. She now read several commentaries, and was particularly delighted with the works of Mrs. Hannah More. She kept an occasional diary, recording the feelings, trials, and consolations which she was conscious of

in her own experience. She was also very partial to the writings and ministry of the late Rev. John Newton, whose church she regularly attended, and enjoyed the benefit of his pastoral acquaintance. Under the pressure of much personal and family anxiety, she found in this highly esteemed and sympathizing clergyman a constant source of kindness, instruction, and judicious counsel.

In the year 1792, having been bereft of an endeared partner, and reduced to the solitary state of a widower, with a family of three children, it appeared to me that an alliance with one of her character would tend to fill up the painful chasm of my domestic circle, be a source of maternal comfort to my little motherless babes, and a provision of as much temporal happiness as I had now by affliction and bereavement learned to expect in this uncertain world. I accordingly made the proposal to her, and we entered the marriage state on the 3rd of July 1792, at the parish church of St. Clement's, near Lombard Street. Our revered friend, the Rev. John Newton, had promised to perform the service; but being absent at Southampton, his place was supplied by one of high estimation, the Rev. Richard Cecil, minister of St. John's chapel, Bedford Row.<sup>1</sup>

<sup>1</sup> On the subject of her marriage I have, since her decease, found in her diary the following insertion—

'When I first saw Mr. Newton after his return to town, he addressed me with his accustomed pleasantry, "Ah, brother, brother! so while I was out of town, you came and fished in my pond, and stole one of my best fishes!"'

The various avocations and duties to which her marriage introduced her, were almost too exciting and fatiguing for her timid and nervous system. In addition to the ordinary occupations of the marriage state, and a very extensive general acquaintance which pastoral engagements occasioned, the constant excitement of feeling which arose out of her daily intercourse with the poor of the flock—greatly harassed a constitution little formed for the accumulation of painful histories, and constant scenes of lamentation, mourning, and woe.

On a visit to her mother-in-law, Mrs. Woodd of Colchester, with whom we were in the habit of spending a few days about twice in the year, and who always received her with lively affection and regard, as the tender protectress of the children of her own daughter; she was so much interested with the account of a lying-in-charity which had been there instituted, that on her return home she resolved to make a similar attempt. Having, by the circulation of short statements of the plan on cards, made known her intention to several friends, she soon received a sufficient sum wherewith to begin this little work of charity. Upon the average, she was enabled to relieve about seventy cases yearly; and the total number at the beginning of this year, 1829, amounted to upwards of two thousand.

Of this charity she undertook the entire management. Each of the poor women was three times at

her house, where they constantly experienced kindness, sympathy, and spiritual advice. At the last visit, when they returned the linen, they were, if not already provided, presented with a Bible, or Testament, a Common Prayer Book, and a copy of the Rev. William Burkitt's 'Help and Guide to Christian Families.'

At a subsequent period she adopted and undertook the management of a plan for supplying the poor of the congregation of Bentinck chapel with various articles of clothing. The fund was raised by a collection sermon on Christmas Day and the following Sunday, which, with the balance of the Fund of Charity, produced about £30. and which is still kept up. The *Fund of Charity* was an Institution established at the chapel in the year 1812.<sup>1</sup> It has been the means of relieving at their own homes a vast number of cases, at a very considerable expense; and the plan has been so generally approved, that it has been since adopted throughout the five divisions of the parish of St. Marylebone, and also by the congregation of St. John's Chapel, Bedford Row.

In the year 1818, she was earnestly solicited by the Patronesses of the School of Industry, in the Edgware Road, to undertake the management of that interesting charity. As other ladies had been

<sup>1</sup> It consisted of small weekly, monthly, quarterly, or annual subscriptions or donations contributed by the members of the congregation, and for many years amounted to from 200*l.* to 250*l.* per annum.

wearied out with the importunities, fatigues, caprices, and dissatisfactions of such an engagement, I endeavoured to persuade her to decline the attempt: but when she considered the importance of affording a home, with food, raiment, and a religious education to twenty little orphans, and that they attended as part of the little flock at Bentinck chapel, she felt a desire to yield to the request. There was reason also to hope that several had grown up in the fear of God, and had become valuable servants. Some also who had been cut off by the stroke of death, and whom she had visited in their dying hours, had expressed affectionate gratitude for their religious instruction, and a humble hope, through the death and merits of their Redeemer, of ascending to a better inheritance. All these considerations deeply interested her, and she considered it to be a duty to embark in an undertaking, to which, at the age of fifty, under many bodily infirmities, and with other numerous engagements, she was hardly adequate.

The management of this school involved her in many difficulties and anxieties which she had not contemplated. Her desire and endeavour was to shew kindness to the matrons, justice to the subscribers, and affectionate instruction to the children, who looked up to her as their real friend, and as a mother, always alive to their welfare, and interesting herself in their little amusements. By this undertaking she was unavoidably involved in much

interruption, correspondence, and constant difficulties : nor could she have supported the pressure, had I not relieved her as far as was in my power, by occasional visits at the school, examinations of the children, and especially in the management of the secular business of the society. Still, she conscientiously persisted, till the last year of her life, in her weekly visits—hearing the children read, and, when quite alone, conveying mild religious instruction. Occasional instances of success in these interviews were the only rewards she contemplated, and she met with sufficient success to satisfy her, that her “labour had not been in vain in the Lord.” *Verily she had her reward.*

She also felt a lively interest in all societies for extending the circulation of the sacred Scriptures, the promotion of Christian knowledge, and the instruction of children, the enlightening of the Jews, and the conversion of the Gentiles. She accompanied me at different times, in journeys of two thousand miles to the north, east, and extreme western point of the island, on missionary tours for the above important objects. But neither in her own restricted labours, nor in the more enlarged sphere of public institutions, though frequently solicited, could she be prevailed on to act as a member of a committee, or to have a committee to assist her in managing her own little departments. A dread of interruption, an aversion to bustle and



publicity, and a supreme love of quiet and devotional exercises dictated this spirit of retreat. I do not recollect her ever attending more than three public meetings. She felt many objections to the excitement of these assemblies, and suspected that they disturbed the quietude of her mind. She was also particularly averse to sales of fancy articles for the benefit of religious societies. She thought them injurious to the cultivation of female delicacy and retirement, and to domestic occupation. In a word, her character exhibited the rare union of love of solitude, and steady perseverance in doing good; delicately sensible of neglect and injury, yet making every allowance for it; compassionate to the fallen and unfortunate, and to them who were "ignorant and out of the way," although few were compassed with less infirmity. She possessed great tenderness to the feelings of others, great sensibility, and at the same time a large portion of self-government.

The last act of benevolence in which she engaged, was the establishment of a Sunday School at Drayton Beauchamp. On our first residence in this parish in the year 1808, the state of the poor was deplorable. Scarcely an individual could read or write. A little parochial school was instituted, and well attended. As the children grew up and settled in life, they becoming instructors themselves, the school fell into disuse; but to preserve knowledge, and keep alive religious instruction, with an attend-

ance on public worship, she suggested a Sunday School, and engaged a cottage for the purpose. This has been attended with the desired effect ; and it was highly gratifying to her to engage as school-mistress, a young person, who, in 1808, being then very young, was the first child received into Drayton school.

Often, when walking down the village, have we been delighted to observe the exclusion of injurious songs ; to listen to the praises of the Redeemer resounding from the cottage ; and occasionally to the plough-boy whistling a church melody.

In these retired occupations she was assisted by her daughters ; and many of these children, now grown up and settled in life, often speak with affectionate remembrance of their youthful instructors. The instructors and the instructed have now children of their own, and these children are also now imparting or receiving the benefit of Christian instruction in the various neighbourhoods where they happen to reside.

Such were the labours of love in which my beloved wife delighted to be employed, remembering the words of the Lord Jesus, how he said, " It is more blessed to give than to receive." And she also was not without a share of those afflictions, which are appointed to try the patience and faith of the saints. Amongst the heaviest of these trials, were the deaths of my three eldest children, for

whom she appeared to feel as strong an affection as could have been looked for even from a mother. One of these painful dispensations so deeply affected her health and spirits, as to bring on the illness which terminated in her death. In the year 1828, my daughter, Mrs. Mortlock, fast sinking under the disease which brought her to the grave, requested from her a visit, in a most affectionate letter, written in pencil on her dying bed. She immediately proceeded to Brighton, and spent with her part of the months of April and May, and afterwards the whole of the month of August, during which she died.

Her constitution never recovered this shock. Her feelings, her sympathies, had all been too highly excited. Early in the following year, (1829) she was attacked with illness, and was never able afterwards to come down stairs.

As she rapidly grew feeble, it was proposed that every day about one o'clock, and every evening about half-past nine, I should spend twenty minutes or half an hour with her in devotional reading and prayer. The first time, I said, 'What shall I read to you?' She replied, 'The word of God; there is nothing like that. I feel too weak for any thing which requires close thought; but *that* always refreshes, soothes, delights, and strengthens me.' So, at her selection, I began in the morning at the 40th chapter of the prophecy of Isaiah, which was

in the course of her private reading, and in the evening, St. John's Gospel, and afterwards proceeded through the Epistles of St. Peter, Ephesians, &c. &c. During these exercises she generally made pious and practical remarks.

February 15. About four in the morning she was attacked with alarming spasms and suffocation. To a highly respected friend who came to see her in her chamber, she expressed herself to this effect. 'I have no expectation of recovering from this attack; but, blessed be God, I feel perfectly composed in the prospect. All my fears of death are suspended; my despondency is removed. I feel for my husband, but God will support him. I view it also as a special providence, that, by the marriage of my youngest son, and their unexpected coming under our roof, God has provided him with an affectionate daughter, whose kindness, attention, and quiet disposition, are so congenial to his own.

At this period, out of delicacy to her husband's feelings, she had never hinted any idea of the fatal tendency of her disorder.

Early in March, after a very bad night, and under very acute bodily pain, the effect of another violent spasmodic attack, she said to me, 'I have suffered much from this attack, but we only think much of pain and suffering, when we think lightly of sin. Sin is the cause of all sorrow, pain, and death. We are apt to complain, but we forget the

exceeding sinfulness of sin. Sin is the transgression of the law, of the infinitely holy God. It must therefore be infinitely evil. This thought should reconcile us to tribulation and pain.'

Looking back one day to past events, I said, 'What a vain phantom is human life? It seems but the other day, and yet it is near thirty-seven years' since I remember coming to Clement's Lane, the evening before our marriage. No words can describe the pleasure that I felt on the occasion. Now all this is past and gone. I see, alas, too plainly, that we must ere long, part. I dread the separation. All that I then felt seems like the sport of imagination, and scarcely worthy of the ardour and anxiety which I then experienced.' She replied, 'You must not say so; consider our mercies. I have been comfortably provided for nearly thirty-seven years. We have lived together in great endearment. Few have been so happy as we have been: we never slept in strife. Besides, you know, when it pleased God to take your first partner; she sank in a decline at the age of twenty-six, you were only thirty; she left you with three little babes; Louisa only six years old, Basil only three and a half, Hannah little more than two. I endeavoured to fulfil the tender duties of the deceased parent. I think no children ever loved a mother-in-law more tenderly. You remember with what innocent glee they all came to the gate to

receive me on my marriage. I saw you could hardly support it; the scene was very affecting; God thus provided a mother for them; they would never have known the difference, but for some of your relatives; you well recollect how angry Basil was, when an indiscreet acquaintance said that I was not his mother. He never could bear that person afterwards, and would scarcely behave with common civility to her.<sup>1</sup> We have now lived to see them all finish their course with joy. They have all died in the faith and obedience of the gospel of Christ; like their poor mother, all in declines; Basil at the age of twenty-three, Hannah at the age of twenty-eight, and last year Louisa, at the age of forty-two. Dear Louisa always ascribed her love of divine things, to her conversations with me at the early age of seven. You know also that the last letter she ever wrote was to *me*, as she lay upon her dying bed. It was full of overwhelming affection. Nothing could exceed the tender regard I have experienced from the children, and indeed all your first wife's family. Mrs. Wood, her mother, always treated me with the affection of a parent,

<sup>1</sup> I can never forget her kindness to him during his last illness. She was his constant companion, often read to him, and endeavoured to assist in directing his attention to the great source of comfort in affliction. He frequently expressed his tender estimation of her maternal affliction. The last words he uttered were, 'My mother!' The sympathy, the prayers and consolations I myself experienced from her during the whole of this most anxious and afflicting period, greatly heightened all the sentiments I had before entertained of her intrinsic excellence.

and both her daughters styled me in their letters, *beloved sister*. I was the constant companion of the eldest on her death-bed ; and when the survivor died last year, I felt the loss most deeply. I had been her confidant in all her anxieties, and most tenderly loved her. Besides, I hope I have been a comfort to *you*. I trust I have been no impediment, or drawback to your ministry. You have aimed at promoting the kingdom of your Redeemer, in the education of children, and in the conversion of the heathen, and also of the Jews ; and I have aimed at the same object in my little schools, and the Lying-in Charity. It has also pleased our Heavenly Father to prosper the efforts of us both. You must not therefore speak as if events were of little importance, because they pass away. Nothing is insignificant which relates to eternity. Many of these and the like events are, I doubt not, attended with immortal benefit. Think of *eternity*—*eternity* ! The result is bright and glorious.’

I replied, ‘ you are certainly right : I spake unadvisedly : I have always considered our union as one of the most important and happiest events of my life. “ My song must be of judgment ; ” but it shall be also “ of mercy : unto thee, O Lord, will I sing.” That so many of my dearly-beloved children have laid hold of a hope beyond the grave, is worth a martyrdom, if that would have obtained it. I hope I would have gone to the stake, could that

have purchased it. But it cost more than this to redeem their souls.'

On the Sunday following, after returning from public worship, I said, 'We had your favourite Psalm, (page 190), which I altered from Lord Roscommon's *Dies Iræ*.' She replied, 'Fine composition!' and repeated—

Great judge of all, eternal king!  
Thou mercy's unexhausted spring!  
To thee my contrite heart I bend,  
My God, my Saviour, and my friend!

adding, 'My favourite verse is the 4th.'

Thou who wast moved with Mary's grief,  
Thou who absolv'd'st a dying thief,  
Grant me at thy right hand a place,  
A sinner saved alone by grace.

Then, lifting up her hand, she said, 'Ah, it is only by grace we are saved. Grace gave the Son of God for the sin of the world. Grace brought the Saviour down from heaven. Grace teaches the heart to receive the blessing. I should be without hope, but for grace; nothing in me will bear examination; not a duty I have performed, not a work I have ever done, no prayers, no praises I have ever offered, will bear the test of the sanctuary. So much frailty and imperfection is in all I do. "God be merciful to me a sinner!" Yet I am not without hope. I have endeavoured to love and serve my God and Saviour. The precious blood of Christ Jesus cleanses from all sin; the merit of his perfect



righteousness, these are my only plea, in these I glory.

When from the dust of death I rise,  
And view my mansion in the skies,  
E'en then shall this be all my plea,  
Jesus hath lived, hath died for me.

March 19th, being the anniversary of the death of my beloved Basil, we conversed on the subject, of the great mercies attendant on his last illness, his death, and his hope of glory. While thus conversing, a letter was brought into the chamber, which communicated the probability of an abridgment of our income to the amount of about £180. per annum. I endeavoured to conceal my surprise, and the anxiety I felt at the moment: but the seal of the letter was large, and caught her eye, and my attempt was fruitless. I was therefore obliged to state the ground of the apprehension; at the same time expressing my hope that it would not distress her mind, or cause her a sleepless night. Her remarks immediately were, 'Let it not distress *you*; *I* am not the least disturbed at the prospect. I view all these events as in the Lord's hands. Not a sparrow falls to the ground without our Heavenly Father. As to myself, I shall probably soon be beyond the reach of all these trials: and as to *you*, you may not want the supplies of this life long. Let none of these privations move you. Your income of late years has been considerably abridged; but you **have**

still been carried on ; and my God will supply all your need. Besides, through the blessing of providence, you are still better off than many of the clergy. As to the dear children, God will take care of them ; you have never sought earthly advantages for them ; no, you have indeed sought first the kingdom of God and his righteousness, and all other things, you may rely upon it, shall be added. Besides, there is a dignity which becomes a Christian, and especially a Christian minister. It is unworthy of our high calling of God in Christ Jesus to be agitated about these things. ‘ Man wants but little here below.’ I assure you I feel above all these things now. This communication will not produce a restless night, no, nor an anxious thought.’

I remarked, ‘ I recollect that that excellent man, Mr. Walker of Truro, used to say, “ I have nothing to support me but the curacy of Truro. If I outlive my strength for this service, I am, as a parishioner, entitled to the workhouse, where I can still serve God, and enjoy his service. Besides, I may still administer instruction and consolation to my fellow paupers.’ This good man gave up a small benefice, and died curate of Truro, because he considered Truro as the most useful sphere. However, he did not end his days in the workhouse, but died on a visit to the late Earl of Dartmouth at Blackheath.

On the following day, being requested to visit a lady, dying of internal disease, at about the age of

thirty-four, I remarked, 'How mysterious is the aggregate of human affliction!' She instantly replied, 'We are apt to forget the exceeding sinfulness of sin. Sin is an offence against an infinitely holy God.' I said, 'True, death is the wages of sin; therefore all suffer and die. Still it is a great mystery. There is also an infinite variety in affliction. Some, like myself, scarcely know ill health; others seem never well; *you*, though you have not been disabled, or incapacitated by illness, yet for the last fifteen years you have experienced much pain; your sufferings are at times very acute, and you are never wholly free from uneasiness.' She meekly replied, 'I leave it all to my heavenly Father, I cannot understand it here: I do not perplex myself about it; I am willing and desirous to wait. In another world I shall see that all the ways of God have been holy, just, and good. I have no doubt but this very dispensation is directed by the infinite wisdom and goodness of God. There I leave it with perfect satisfaction. All I want is to feel more of my unworthiness, my dependence, and his goodness. My times are in his hands. Oh, to lie passive in his hands, and know no will but his; this is true happiness.

On Sunday morning, March 22, she appeared very ill. Observing that I could not repress my anxiety, she took hold of my hand very affectionately and said, 'Do not be dejected; the end is bright

and glorious ; our present afflictions are temporal ; they are light and but for a moment ; the weight of glory is far more exceeding and eternal.'

On the Tuesday following I was informed, by letter, that the parochial allowance for the evening lecture was finally withdrawn. On my mentioning to her the decision of the vestry, she replied, 'It was what I expected. It seems hard: you were the first clergyman that established an evening lecture in this large parish in the year 1785. You bore the whole expense of it for twenty-eight years. At first it was pointedly opposed, and many objections were raised. You however persisted. Now all the churches and chapels have followed your example. It seems rather hard that after a period of forty-four years' service and expense, the vestry should withdraw their support.' But smiling, she added, 'I know you will not withdraw your services. No; while you have health and strength, go on. It has brought many to think seriously of God and eternity. Go on; and may you be the means of turning many more to righteousness. The chapel will not now pay; but as to your temporal provision, my God will supply all your need, according to his riches in glory.

Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face.

He can supply. All hearts are in his hands. He *will* supply. Remember the text on which you preached last year—“*It is I, be not afraid.*” It is remarkable that, like the manna in the wilderness, our supplies have been continued, under the pressure of heavy expenses and privations. God can provide a table in the wilderness. Let us join in prayer and praise—‘Praise Him for all that is past, and trust Him for all that’s to come.’ Two years ago this would have greatly agitated me; but my mind is now above all these things, I am glad I know the final result. It is best for us to be dependent. It excites prayer, exercises faith, awakens gratitude, enlivens sympathy. We have never wanted—we never *shall* want. As Mr. Newton expressed it—‘Believe it now; you shall see it hereafter, in time, and in eternity.’

March 26.—Our chapter was 2nd Peter iii. She repeated verse 8—“One day is with the Lord as a thousand years, and a thousand years as one day;” adding, ‘Our finite minds can form no idea of that sentiment. Time and space are no boundaries to an infinite God. I have loved to read a little about prophecy; but I have ceased to be anxious, or to investigate. Heaven is where *Christ* is;—where *Christ* is, there is *heaven*. Whether he come in the clouds at the beginning of the millennium, or at the end, I feel a matter of little importance. Some have conjectured that the second Advent will take

place in 1866 ; others in 1847. . This earliest period will not be in our time. I trust, ere that time, it will be our privilege to depart, and to be with Christ. I think I would sooner die, and be absent from the body and present with the Lord, than wait to meet Him in the air. His presence is heaven. I am therefore willing to depart, or to tarry till He come. Oh, what a blessed prospect ! to be a thousand years with the Lord, and then to find that thousand years as one day ; not nearer the end than it was at the beginning ; an eternity of happiness. Lord, make us to be numbered with thy saints, in glory everlasting.'

March 30.—On my observing that our diminution of income had abridged our little means of doing good, she replied, ' Well, nothing can happen without the permission of our heavenly Father. How easily might it have been otherwise ordered ! But it is best for us. If He permits it, it is right. What satisfaction this gives to the mind ! It is best for us to *feel*, as well as *know* our dependance upon God. There is great danger in what is commonly called 'independence.' We are all apt to grow self-sufficient, and self-confident, and to forget God ; or at least not sufficiently to feel how dependent we all are on his pleasure. The human mind is very frail ; easily swayed, and thrown off its guard. Though I have no doubt that your unfeigned aim and desire is to promote the kingdom of Christ by

every proper means ; yet, had you come into a large increase of fortune, it might have paralyzed you, damped your zeal, and abridged your usefulness. It might also have had a bad effect on your family. I remember, some years ago, when I was first noticed by people of rank and consequence, I thought I felt the danger. Self-importance is closely allied to all success and notice. I was afraid of its influence. I was afraid I should forget myself, and my humble station, and get above the poor, who were the more immediate objects of my duty. A minister's wife should be neat and plain in her dress, humble in her deportment, and familiar, affable, and kind to the poor around her. She should avoid whatever sets her at an injurious distance from those of low estate.' I said, ' Nobody, I am sure, can charge you with defect in this instance. You have always been ready to do good ; and have done good in a kind manner. You have done good in instances in which not one in fifty of your sex possesses sufficient delicacy, or is worthy of sufficient confidence to be trusted. I well remember, many years ago, four young women decoyed by wicked men from the path of virtue. From the high confidence they felt in you, they made you acquainted with their condition. Instead of insult and reproach, you treated them with commiseration. You lamented their misconduct, provided for them during their confinement, and assisted in procuring them situations.

Two of them are now respectably married ; one is dead ; the other has left the neighbourhood : but who the parties were, neither your lips nor mine have ever disclosed. But for *you*, they would probably have been consigned to shame and misery. They have lived to call you blessed. I consider such actions as *real good works*, acceptable to God, and approved of men.' She meekly replied, ' Well, I have nothing whereof to boast. St. Paul says, " Who maketh thee to differ ? " If I have done any good, to God be all the praise.'

April 2.—Our evening chapter was Eph. iv. After reading it, she observed on the communion of saints, verses 4, 5, 6. ' Blessed and eternal union ! unchangeable ! neither time nor eternity dissolves it ! ' I instantly said, ' We have been united in tender affection many years. I would fain pray that you might be spared a little longer. It may please God to restore you : but should he see fit to take you from me, I shall endeavour to cherish the remembrance of our union till we meet again. When able, I shall retire at our morning hour of prayer, and converse in spirit with you. Our mutual prayers will have ceased ; but our mutual praises will survive the separation. I shall love to retire and think of your superior happiness ; and look forward to the day when, I trust, we shall meet again. I will endeavour to recollect that every hour brings us nearer ; and at our next



meeting, there will be no more pain or imperfection—no trials of any kind : our interview will be eternal—never, never, never more to part.’ We were both much affected ; and when she awoke in the night, she repeated the following lines :—

There we, to all eternity,  
Shall join the angelic lays ;  
And sing, in perfect harmony,  
To God our Saviour’s praise.  
He hath redeemed us by his blood ;  
Hath made us kings and priests to God ;  
For us, for us, the Lamb was slain,  
Praise ye the Lord, Amen, Amen !

Her mind was at this time full of pious reflection, and very spiritual. Speaking of the inconsistencies of some good people, she said, ‘ Self-knowledge teaches forbearance. God bears with more in us, than we ever bear with in others—than we ever *would* bear with.’

On the following Monday, after a night spent without sleep, and in much pain ; allusion having been made to the amount of a collection made on the preceding evening at the chapel for the Irish Translation Society, she expressed herself highly gratified, but shortly after burst into tears, and wept hysterically. I perceived the cause : it was the thought that her seat at the chapel was unoccupied, and that the delight of public worship, and the pleasure of promoting the kingdom of the Saviour, would by her be known no more. After she had

wept some time, I said, 'It is highly gratifying to me to see our beloved flock ready to every good work. We call on them very frequently, but I have never heard any unkind observations. The only objections to our frequent collections have been made by some rich people, who ought to be ashamed of themselves: and I should be ashamed of myself if I were weak enough to regard their objections. It will always be a source of gratitude to me that we have assisted so many institutions, and stimulated other churches. But why should you weep? When you were in health, you did much good in a quiet way. Your school of Bentinck girls—the little girls of the School of Industry—and above two thousand poor women relieved by the Lying-in-Charity—Many will call you blessed.' Roused, she instantly, though very feebly and tremulously replied, 'Pray—pray! not a word of that—I cannot bear it.' I rejoined, 'But surely we may acknowledge these things as special favours of Providence, without vanity or self-applause.' She repeated, 'Pray, do not—I cannot bear it. A sinner saved alone by grace—that is my stand. God hath said, "*I will not cast thee off for ever*"—That is my hope. There I cling. I have no rapture, but blessed be God, I have no despondency,

Jesus! thy blood and righteousness,  
My beauty are, my glorious dress:  
Midst flaming worlds, in these arrayed,  
With joy may I lift up my head,

When from the dust of death I rise,  
And view my mansion in the skies;  
E'en then shall this be all my plea,  
Jesus has lived, has died for me.

April 17. Good Friday.—On my return from chapel, she said, ‘I have heard what was your text —“*Behold the man!*” I cannot now join in worship, I am so weak and exhausted; but, what a mercy! I can lie here quiet, and by faith behold Him whom, I trust, my soul loveth.

Let me dwell on Golgotha,  
Weep and love my life away,  
While I view Him on the tree,  
Weep and bleed, and die for me.

I love these seasons. They give a reality to faith; Christ is as it were set before our eyes. I can sympathize with the Divine sufferer; and, strange to say, my mind at three o'clock seems as if it were relieved. The agony then seems over. At that hour the Saviour bowed his head and expired. Oh, the height, the depth, the length, the breadth of the love of Christ! it passeth knowledge. There is also something in Easter-eve congenial to my feelings. It seems a peculiar season of rest, quiet, anticipation, and hope. It seems to reconcile me to the thought of dying, and being buried. It excites also the hope of a glorious resurrection. I trust to be with him in Paradise.’

April 19. Easter Sunday.—On my return from chapel, she observed, ‘This is a day of holy joy

and triumph. On Good Friday the sentiment was *sympathy*: this day it is *victory*. “O death, where is thy sting? O grave, where is thy victory? Thanks be to God; he hath given us the victory through our Lord Jesus Christ.”

On my expressing, some days after, the keen distress of my feelings at observing her increased debility and exhaustion, she affectionately said, ‘You know that we must sometime part. I am thankful that you are not the sufferer. Your health and spirits are still good. You are still equal to exertion in your public duties, and in various ways, which many younger men are not. I hope your life will be yet spared for increasing usefulness; and as you are on the verge of your seventieth year, it will probably not be long before we meet again.’ I said, ‘Should I have the great affliction to lose you—and indeed I much fear that it will be my trial—I hope, now that the education of my children is at an end, I shall be enabled to devote more time to my ministerial duties.’ She replied, ‘Preparation for the pulpit, superintendence of schools, visits to the sick, and relief of the afflicted, are a minister’s duties. If he can have these, he must ask no more. These are his riches, his honours, his preferments, his all.’ I replied, ‘I think these far more useful than deep study of the prophecies, or the controversies of which I was once so fond. The Catholic Theology of the celebrated Richard Baxter damped that ar-

pected to operate in that manner, I must beg leave to decline accepting the gratuity.' The reply immediately returned was, 'That no such idea was entertained.'

I was one day complaining to her of the constant interruptions of London—the fatigue arising from a large correspondence, a numerous acquaintance, frequent visits, &c. &c. and lamented that I had not more time for the composition of my sermons. I observed, 'I decline seeing any person until after one o'clock; yet after all I cannot command my time for devotion, study of the scriptures, and other duties as much as I earnestly desired.' On which she made the following observations: 'We are under different dispensations. To *me* it is appointed to submit, and to suffer—to lie passive in the hands of my God, and know no will but his. To *you* it is appointed to be active, "always abounding in the work of the Lord; and your labour will not be in vain." Consider, "Now is the accepted time; now is the day of salvation." Regard all with whom you come in contact—whether you visit them, or they visit you—as persons to whom you must endeavour to do good, or from whom you have to endeavour to derive good. Keep this always in view; then it will be of little importance how you may be interrupted. All will then turn to good account. Keep this in view, and God will, by his special assistance, expand your short time for composition. He will

suggest what is really profitable. Fine compositions and polished periods are lost on congregations. But "a word in season, how good is it!" Truth *felt*, when imparted, speaks to the heart. I do not say, be remiss, or negligent in study; but when calls of real duty abridge study, it is not presumption to trust to divine assistance. God has carried you on hitherto—through forty-six years of your ministry. He has blest and prospered you: he will do so to the end. Oh, may your path shine more and more unto the perfect day!' I replied, 'You are perfectly right. I dislike the affectation of fine language, as much as I dislike superficial, unstudied, unconnected discourses. Our Saviour's addresses are grand, plain, and simple. This is the best standard.' She then observed, as she had often done before—'Prepare in prayer; compose in prayer; preach in prayer. The seed thus sown will assuredly spring up.'

Before I left the room, I said, 'I am at a loss this day what to do. There are several persons in trouble whom I wish to visit. Two have sent for me who are near death—one of a fever, aged twenty-eight; another, (Mrs. S.) aged a hundred.' She instantly replied, 'By all means, go without delay to the dying: the immortal soul has the first claim.' I rejoined, 'Right, I will go directly.' On my return, I said, 'Poor Mrs. M. is near her departure.' She replied, 'No; no; not poor—*rich*,

happy Mrs. M ; so near the rest which remaineth for the people of God.'

August 5.—She very affectionately observed, this is your birth-day ; you have now entered on your seventieth year. Many, many happy returns of this day ! I do not mean another seventy years ; that would be a dreary prospect. No, as many years as your heavenly Father sees fit, years of usefulness, and then a quiet dismissal.' I replied, ' For many years, *this* day, *your* birth-day, and our marriage day, have been days of gratitude and endearment. This year I can scarcely bear their return. Yet I desire to be thankful for mercies, countless as the sands, which I daily receive.' I hope that I *am* thankful.

' Ten thousand thousand precious gifts,  
My daily thanks employ.'

But when I reflect that these are the last anniversaries which, to our mutual enjoyment, will ever return, they vibrate upon my nerves with painful emotion. I now anticipate these days with solitary mourning. I feel it hard to part, and very difficult to say, " Thy will be done," though I have the fullest conviction, that the will of my heavenly Father is holy, just, and good.' Her reply was, ' You must leave all to his wise disposal. We have no right to anticipate. All we desire should be to glorify God. At our time of life, we cannot be long separate. I trust that you will be permitted to continue a few more years in the service

of your divine master. We part in hope of meeting again. Our parting is temporal, our next interview will be eternal.'

August 13.—She submitted a second time to the operation of tapping. It relieved her, but so exhausted her, that she appeared ready to sink under it.

August 15.—Oppressed with very painful and bilious sickness, she could take no refreshment. Her stomach appeared in a state of constant struggle and convulsive irritation. It was evident that she was sinking. Her features grew very sharp, and were greatly emaciated. Taking hold of my hand, she said, 'What a mercy it is that the great work is not now to be done; now I have no strength of body or mind. It is now as much as I can do to bear my infirmities. All I can now do is to lie prostrate at the foot of the cross of my Saviour. There I have lived, and there I die, looking unto Jesus, and imploring mercy. If I perish there, I perish at the feet of my Saviour.' I said, 'There is no danger of that; he casts out none that come to him. You have walked with God from your youth, above forty-three years. You well know in whom you have believed. He will never leave you, nor forsake you.' After a long pause, she said, '*Ebenezer! hitherto the Lord hath helped me; and though I walk through the valley of the shadow of death, I trust I shall fear no evil. My God will be*



with me ; he will comfort me. I am very gradually sinking. My strength is departed from me. I am glad it is *me*, not *you*.'

To a friend who was noticing her increasing debility, looking up towards heaven, and pointing with her finger, she said, 'There is no pain there.'

On the following day, Sunday, Bentinck Chapel being shut up for a temporary repair, I read prayers at Paddington Church in the morning. On my return home, I found that she had had a better night than usual, having slept about six hours. She had dozed the chief of the morning. At two o'clock she took a little refreshment. I took my tea with her in the afternoon. She was tolerably cheerful. We talked of the decease of our dear child, Mrs. Mortlock. I read to her a Poem on Rev. vii. 9, &c. and afterwards a Soliloquy on Death.

'Deathless principle arise, &c. &c.'

They were the pious compositions of the late Rev. A. Toplady. I had read them to my expiring child on the 24th of August the preceding year. They exceedingly delighted her. One passage however much affected her, and I could scarcely articulate while I read it. The lines are very delicate and tender,

'Once loved on earth, not less beloved though gone.'

Not being the least aware of the event which

was at this time drawing near, I called after tea on our respected minister, Dr. C. and we went together to our District Church. One of the ministers being absent, I read the prayers. On my return home, a little after nine o'clock, I went into her chamber, and found her conversing with one of the family, on the scriptural account of death's entrance into the world. She commented very solemnly upon the mystery of the event, the glory and grace of the Redeemer, and the all-sufficiency of his redemption; remarking that she humbly trusted that Adam and Eve, although first in the transgression, were recovered by the death and merits of the seed of the woman, and were now in heaven among the first trophies of his victory.

After this exertion she felt fatigued, and complained of cold and exhaustion. She requested me to pray with her, intimating that she was too weak to attend to any more reading, adding, 'Only a short prayer.'

Our prayer lasted scarcely three minutes. The sabbath-day suggested the subject. We acknowledged the mercies of creation, the finished work of redemption by the resurrection of the Saviour, and the completion of the work of salvation by the descent of the Holy Spirit. We prayed for our family; for all the faithful in Christ Jesus; for all the clergy, for all ministers of the gospel; and that as we joined in prayer now, we might meet and

join hereafter in immortal praise, in a perpetual sabbath.

After prayer, she said, "Now go down to supper, and send the servants up to make my bed." This was about ten o'clock. She was lifted out of bed, and having adjusted her night-dress herself, observed pleasantly, that she had not done it for several weeks. Shortly after, she complained of increased exhaustion, and leaned her head on her attendant who was supporting her; not able at all to assist herself, she was lifted back into the bed, where she immediately reclined on her pillow, while the bed clothes were being adjusted, and her feet wrapped in flannel. Though, at her desire, the bed had been warmed, she complained of cold. At about twenty minutes past ten, her attendant observed her countenance alter, her eyes had become fixed; she sent to me to come up immediately, at the same time saying to her mistress, 'My dear madam, you appear very ill.' She made no reply, but gently pressed her hand, and drew one long breath, as if quite exhausted. The instant I entered the room, I exclaimed, 'Oh, it is all over!' Her youngest son who followed immediately, said, 'She is certainly dying.' He went to her, and kneeling down by her bed-side, very affectionately whispered in her ear. 'Now, my dearest mother, look up; "Behold the Lamb of God, which taketh away the sin of the world." All is bright and glo-

rious before you.' She made no reply, nor do I think that she was conscious of what he had said, or of what was taking place. The veil of mortality was at that instant removing. It was as it were a translation from earth to heaven, without the least consciousness of death. She drew two long breaths, and expired.

Such was her quiet departure. The dismissal of her happy spirit did not occupy three minutes, and, as far as we could judge, she was perfectly unsuspecting of the event, until she opened her eyes, and beheld her Saviour face to face, in glory everlasting.

About eleven o'clock our family kneeled round the bed on which her dear remains lay, and returned thanks to our heavenly Father for his great goodness towards her, and implored that the bereavement might be sanctified to us all. May we all live the life of the righteous! May we all die the death of the righteous! Oh, may our last end be like hers!"

Such is the account which our beloved, but now departed and lamented friend, has left on record of the character and experience of his amiable and deservedly beloved wife. Of his own feelings under the painful stroke of separation, and its subsequent effects on his health and spirits, one of his sons has given the following statement.

'On perceiving that my dear mother had ceased to breathe, my father went into slight hysterics; but

soon revived sufficiently to offer up a prayer (the prayer above alluded to) with the assembled family, kneeling around her bed. He seemed greatly supported under the affliction, and frequently, during the days previous to her interment, went into the room where her beloved remains were, and seemed to derive consolation from the humble confidence that, while the earthly tabernacle was being dissolved, the blessed spirit has entered into the presence of the Saviour. He attended the funeral, which was followed by several thousands of the neighbourhood, and was enabled shortly afterwards to resume his usual duties at the chapel, which had been for a short time closed for repairs. But his nerves were evidently much affected by the afflicting bereavement, and for some months after, on the weekly return of the evening on which she died, he would say, ‘About this time her dear dear spirit took its flight. Well, I am so many weeks nearer our meeting again, no more to part for ever.’

In the following September he went into Shropshire, to preach and assist in forming associations, &c. in behalf of the Jews’ Society. He remained there about three weeks, with his daughter, Mrs. Gabert. The change seemed to benefit his spirits ; and on his return to London, constant engagements alleviated the frequent recollection of past scenes. His general health did not appear to be very deeply affected, though his spirits were frequently very

much depressed. He resumed his usual course of public duties and engagements; taking the first service, and the sermon on the sabbath morning, as formerly, and the whole of the evening service; visiting the schools and sick of his congregation, and attending the committees of various religious institutions.

In the month of May, 1830, he was induced to take an interest in the Western Hospital, St. Mary-lebone, the circumstances of which had become greatly embarrassed. In his endeavours to assist this Institution, he was exposed to much annoyance and perplexity. This circumstance is mentioned merely on account of its connexion with his last illness.

Towards the end of the summer he again visited Drayton, where he remained for some time, but apparently under an impression that it was very uncertain whether he should ever be permitted to visit it again.

He had always expressed great pleasure in visiting this residence, remarking that 'he had ever found his health and spirits improved by the change of scene and the relaxation which it afforded him—that he never enjoyed the quiet any where else that he enjoyed here;' and when the time of his departure arrived, he as constantly expressed his regret. This was especially the case on the present occasion, after the severe loss he had so recently sustained, and the vacancy it had created in his residence at

Paddington. 'I have now no wife,' he would say, 'to welcome me on my return to town—no one can ever be a substitute for *her*; no one is like a *wife*. I dread going back to her empty room. But it is a mercy I shall be so fully occupied. The multiplicity of business, and the number of letters that will require my attention, will help to divert my mind, and prevent my dwelling on a loss which I must ever keenly feel. I do not mean to say that I am not resigned to the will of God in my bereavement, knowing that he orders all things well. Still, as it affects my earthly comfort, it is a loss which can never be repaired.'

During this, his last visit to Drayton, he made another excursion into Shropshire, to his son-in-law's, the Rev. Mr. Gabert, and preached at several neighbouring churches for the benefit of the Jews' Society. He continued there nearly a month. The cause of the Jews appeared to have declined in that part of the country, and he thought his journey had not been attended with his usual success. He returned from thence to Drayton without sufficient rest, and complained of fatigue in a way he had seldom done before. He appeared to have over-exerted himself, and from this time was not in his usual health and vigour. While here he addressed the following letter to his brother and sister-in-law :

*‘ Drayton, Oct. 1830.*

**‘ MY DEAR BROTHER AND SISTER LOUISA.**

**‘ Accept my best thanks for your kind letters of condolence ; the last of which arrived in July. The bereavement with which it has pleased my heavenly Father to visit me, has been indeed most painful. It has made a deep chasm in my domestic comforts. To me the loss is irreparable. I have now completed my seventieth year, and had fondly hoped that my beloved Sophia would have been spared to be my companion in the decline of life, if a few more years were appointed for me. All this hope has now passed away like a dream ; but it is not forgotten, any more than the dear object with whom it was associated. Still I am not unhappy. I am with her continually in spirit, and can rejoice in the blessed hope that I have now advanced six months nearer to the day when, I trust, I shall ascend to the life immortal, and be again united with her for ever in the presence of the Lord. . . .**

**I am just returned from a tour in Shropshire for the Jews’ Society. I spent three weeks with my daughter, Mrs. Gabert. They all inquired very kindly after you. My health, thank God, is still good, and also my spirits, when I am fully employed ; but my nerves are deeply shaken.**

**‘ Farewell, dear brother and sister. Accept all our loves to yourselves and the dear children. I do**



not expect that we shall meet again in this world.  
May we all meet at last in glory everlasting!

‘Your ever affectionate brother,  
BASIL WOODD.’

On the 23rd of October he returned from this his favourite retreat, to Paddington. For the last few days previous to his departure, his spirits appeared unusually low ; and, on quitting, he took leave with great tenderness and emotion, expressing his apprehension that he might never visit the place again. ‘You know,’ said he to his son and daughter-in-law, ‘that at my time of life, now nearly seventy-one years of age, my return must be very, very uncertain ; I may never see you here again—somehow I think I never shall.’ On leaving the house to meet the stage he returned a *third* time to take his affectionate, reluctant farewell : and in the garden, after having taken leave of his old servant, T. Kipping, he turned back to shake hands with him, saying, ‘May God bless and keep you till we meet again—at our time of life is may never be in this world.’

During the summer he had formed the plan of resigning the living of Drayton in favour of his eldest son, the Rev. Charles Woodd, who had for several years been his curate there. The plan met the approbation of the patroness of the living, and she very kindly promised it to my brother on his

(the father's) relinquishing it. 'A kind providence,' he observed, 'appeared to have directed this event, as the parish would thus be provided with a pious minister, and a small income afforded to one of his children.'

On his arrival at Paddington, he resumed his usual duties, and there was no apparent cause for apprehension that his constitution was on the point of giving way. In the month of November, in consequence of disputes among of the managers of the above-mentioned Western Hospital, the person who had established that Institution, on premises which my father had some years before erected at his own expense for the accommodation of the boys of the Philological Society, and the children of the schools of Bentinck chapel, became largely in debt to him for rent; and he was advised to take legal steps for the recovery of the arrears. After expressing much unwillingness (having never before had recourse to proceedings of so painful a nature) he was reluctantly prevailed upon to adopt the expedient, and accordingly arrested his tenant. But the anxiety and dread, lest by this procedure he should have acted in a way unworthy of the Christian character, and the apprehension that the family of his tenant might become involved in difficulties, so affected him, that the excitement proved too much for his physical strength; and on the following Sunday (Nov. 14.) he was attacked,

towards the close of the service, with a sickness which almost prevented his proceeding with the remainder of his sermon. The sickness continued for some time, and he did not attempt the evening service. On the following day he was seized with a slight attack of gout, to which he had for some years been occasionally subject. This confined him till the 28th, when he again resumed his labours at the chapel: but, during the preceding week, he determined to put a stop to all further proceedings against his arrested tenant, observing, 'The world will laugh at me, but no one can tell what I have suffered.'

Towards the end of January 1830, he received another severe shock from the sudden death of one of the constant members of his congregation—a gentleman to whom he was sincerely attached, and who had been a firm and steady friend during a long series of years. This event affected him very much.

About the same time he had the satisfaction of carrying into effect the plan above mentioned with reference to the Rectory of Drayton, by signing the deed of resignation in favour of his son,—a circumstance which gratified and delighted him as much as the former had depressed him.

It is supposed that these conflicting emotions, occurring at nearly the same time, were more than his enfeebled powers could now sustain. He performed the funeral service for his deceased friend

on the 3rd of February, though he was then very unwell. On Sunday the 6th he was suddenly seized with a fainting fit while the minister was reading the third collect at the morning service. He was carried into the vestry of the chapel, where, after great sickness and exhaustion, he in some measure revived, and it was with much difficulty he was prevailed upon not to proceed to the pulpit ; so determined was he to lose no opportunity of labouring in the cause of his master. After the sermon, he assisted in administering the holy sacrament to about a hundred and fifty communicants. But he did not attempt the evening service. It had been his intention to preach on the subject of the death of his departed friend, and he shed tears on feeling himself unable to pay this last tribute to his memory.

On the following day he complained of extreme internal weakness, and of indigestion, to which he had never before been much subject. On Sunday the 13th, he once more ventured into the pulpit, and preached in the morning from Col. i. 27. " Christ in you the hope of glory," with much apparent feeling and effect ; during which, however, he felt very weak. After service he asked me whether I had observed any difference in his discourse ; assigning as a reason for the inquiry, that he had felt much difficulty in collecting his ideas, and as though what he was delivering was diffuse

and unconnected. But this idea, it appears, had existed only in his own mind. This, however, was the last sermon he was permitted to preach. He did not attend the evening service.

On the next day, Dr. Hooper and two other medical friends attended and held a consultation on his case. They ascribed his indisposition to high nervous excitement during the two years last passed, and prescribed complete rest from all public labour, and great quiet. He inquired whether there was any danger in his case—adding, ‘Do not hesitate to tell me—I trust I am not afraid to die; I have not the great work to begin.’

From this time his illness gradually advanced; the chief symptoms of which were, loss of appetite, and great irritability of the stomach, the digestive organs being apparently quite deranged. He became much reduced, and had occasionally very restless nights. Still he continued to attend to the concerns of the different religious institutions with which he was connected, and conversed with many of his friends.

On the 2nd of April, he was visited by Sir H. Halford, who thought that, with great care, he might recover; and no one anticipated immediate danger. His inward weakness, however, greatly increased, and his stomach would no longer bear the medicines which had heretofore relieved him.

His own observations at this time were, ‘I feel

as if I were going home—sweet home! Oh! what mercy to be with my Saviour, who has done so much for me. I have no righteousness of my own to stand in, none, none! He is my righteousness. What mercy to a poor sinful worm, to have been called at an early age, and upheld through his grace, in his ways ever since, so that, though I am encompassed with infirmity, I have not ‘wickedly departed from my God,’ but he has led me on. I trust there is a place prepared for me in my father’s kingdom. Oh, what a mercy to have a hope, sure and stedfast, through my Saviour, who is entered for us within the veil.’

On another occasion, speaking of his bodily ailments, he said, ‘It seems like a breaking up of nature; whether I shall rally or not, God only knows. I sometimes think I may recover, for with God all things are possible; but whether I live or die, I thank God I am prepared to acquiesce in his will. When I feel as if I should not recover, the prospect before me, the near prospect of the glory that awaits me, almost overwhelms me. I can hardly bear to speak of it, or to think of it.’ (He stopt and wept, but soon regained his composure, and went on.) ‘Thank God, not one doubt disturbs me; if I live, “To me to live is Christ, but to die will be great gain.” God has been very merciful to me, a sinner;—very merciful! He has redeemed my soul from death, by the precious blood of Christ. He is my

Father in Christ. Jesus Christ is my Saviour, and in him, my elder brother. I trust for acceptance with my Father, and lay my humble claim to the inheritance of the sons of God in glory everlasting : and I hope, my dear,' he added to the person he was addressing, ' I shall meet *you* there, and your dear family. God is a sovereign ; he acts as a sovereign ; sovereign in power, sovereign in wisdom, sovereign in love. He is too wise to be mistaken, too good to be unkind. I bow to his sovereignty ; I do not understand it ; I do not know why his purpose is thus and thus, but I know that all his purposes are directed by infinite wisdom, infinite mercy, and infinite justice too. I am brought to entire acquiescence in his will, whether it be for life or death.'

In his private diary is contained the following remark, dated March 5. ' I have aimed at promoting the knowledge and love of " the truth as it is in Jesus"—in the church, and the world at large. Oh that I had done more, and more simply and efficiently. I am ashamed, humbled, on account of all. But Oh ! had I all the faith of Abraham, the zeal of St. Paul, the ardour of St. Peter, the meekness of Moses, I would look above all these excellent graces for my acceptance with God. No merit but that of my beloved Saviour—with the mantle of his obedience unto death may I be covered. May I be found in him,—accounted righ-

teous before God only for the merit of my Lord and Saviour Jesus Christ. Here I can rest through faith, and find it full of consolation. Glory be to God for such a hope within the veil.'

The last words of his journal, written a short time before his death, were, 'I come to my God asking for no reward—I ask only for mercy:—

'Mercy, good Lord, is all I ask;—

Lord, let thy mercy come.'

On the 8th of April he had commenced a letter to a friend, relative to his younger son's entering the ministry. In allusion to the same subject, he said to his son, 'If it should please God to bring you into the church, what delight it will afford me, to see you an earnest and faithful minister of the gospel.'

On the 9th, Sir H. H. again saw him, and said he was weaker. He took an airing with a friend who constantly afforded him the use of her carriage. It was the last time he went out. The next day (Sunday) he remained in bed until three o'clock in the afternoon. His voice became much altered; he with great difficulty walked down stairs into the parlour, supported by two of the family, and drank tea with some friends. His debility was at that time supposed to have been occasioned by the opium he had taken; but it soon became evident that it was a rapid decay of nature. On the 11th his voice



became somewhat better, and he requested me to go into the city to his brother-in-law, whom he wished to see on business connected with his will. He afterwards got up, and with difficulty went into his study, when extreme debility came on. He received a visit from the highly-valued friend who had kindly presented his eldest son to the living of Drayton Beauchamp, and whom he had not seen since that arrangement had been completed. He was much affected, and expressed his gratitude with great warmth of feeling. Many other kind friends called whom he was not able to see.

To an individual whom he had known from a child, and who had been living in neglect of religious duties, he said, 'I am going the way of all flesh; let me impress on you the importance of the care of the soul. Read that blessed book, pointing to a Bible which was near him; and may we meet in heaven.' He afterwards said to one of the family — 'When death approaches, let my hand be placed on the Holy Bible, that that blessed book, which has been my guide and support through life, may be my support in my last trial.'

On my return from the city, I found Sir H. Halford, who informed me that my father was sinking. This heart-breaking sentence I shortly after ventured to announce to him. It was received by him with much less emotion than was felt by his informant; who added, 'I had trusted that God

would have spared you to his church and your family a little longer.' He shed a few tears, and replied, 'I should have wished to have continued—I feel the leaving of my family and congregation—but God's will be done.'

After a little conversation on the business on which I had been into the city, he was removed into his bed-room. Being too feeble to walk he was conveyed in a chair. When he was in bed he felt easy, and was enabled to see his legal friend, and to revise his will. At eight o'clock he proceeded with the letter above alluded to, relative to his son's entering the ministry, and completed it. He wrote with his usual firmness of hand, and his mind was perfectly collected. I prayed with him. During the night he slept occasionally, and at intervals was frequently heard repeating passages of Scripture. At four o'clock in the morning he was observed to breathe with some difficulty; he said he felt much exhausted, and added, "Lord! now lettest thou thy servant depart in peace, that my eyes may see thy salvation." I then left him until about eight o'clock. He breathed much the same, and evinced little inclination to take nourishment. In the course of the morning he saw several of the family—he appeared to entertain no doubts as to his eternal safety; his mind was kept in perfect peace, being stayed on his God and Saviour. Some passages were repeated to him out of the Revelation, on the glory that awaits

the servant of God after he is delivered from the burden of the flesh, and is entering into the realms of light and life ; such as, “ The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.” To this and other passages he assented ; but he spoke with much difficulty ; the organs of his voice appeared to be much affected, and nearly to have lost all their energy. At about twelve o’clock his eldest son, the Rev. Charles Woodd, arrived from Drayton. He immediately recognized him, took hold of his hand, and said, ‘ God bless you.’ At three o’clock he sat up with great difficulty, and signed his will, being supported by his legal friend, to whom he also said, ‘ God bless you, in time and in eternity.’ He a little before this had said, ‘ I am sinking ;’ and on a relative replying, “ The Lord is now letting his servant depart in peace,” he rejoined, “ Yes, mine eyes shall see his salvation.” At four o’clock Sir H. Halford again called, to whom, when he adverted to his difficulty of breathing, he said, ‘ Sir, is it the death rattle ?’ Sir H. H. replied, ‘ We shall be able to relieve you,’ and prescribed for him accordingly. He then said, ‘ Thank you, Sir, God bless you.’ His breathing was somewhat relieved, but he spoke with great difficulty and exertion. He dozed at short intervals, and gradually became more exhausted, until he could only say, ‘ Good bye,’ to

those around him. He shortly after began to breathe with a little less difficulty; was perfectly collected, and knew all around him, but presently appeared to take less notice of external objects; he lay quite still, his eyes fixed upward, breathing more easily, but slower and slower; his pulse growing fainter and fainter, until a little before nine o'clock, when without a sigh or the smallest effort of expiring nature, his immortal spirit took its flight, no doubt to the arms of his God and Saviour; whom, unseen, he had been enabled to love and serve, and in whose presence he was now permitted to rejoice with joy unspeakable and full of glory. The weeping family knelt down around the beloved remains, and his clerical assistant offered up a short prayer in behalf of the bereaved—which closed the scene.

About two years before his departure he had said, 'When Basil was on his death-bed he said, I should be with him in twenty years.' This had dwelt much on his mind; and on the day of his last attack, when he was recovering from fainting, he said, 'Basil, I am coming to you.' The presentiment was accomplished;—he was buried on the same day, twenty years and one month from the death of his son.

## CONCLUSION.

---

Thus lived, and thus died—if not one of the *greatest*, one of the most *amiable* and *exemplary*, and it may, perhaps, be safely added, one of the most *useful* characters of his day. For, though distinguished by no peculiar brilliancy of natural talent, or of extent of literary acquirement—nothing to charm the critical ear, or to gratify the mere admirers of pulpit oratory; he possessed in a very eminent degree those qualities which are calculated to make their way to the heart, to impress divine truth on the understanding and the conscience, to conciliate affection, to soften down prejudice, to exhibit the religion of the gospel in its most attractive and inviting colours—in short, to “*win souls*” to Christ: and few, perhaps, have been made the instruments of awakening so many to a serious consideration of their situation as sinners, and of turning so many of the hearts of the disobedient to the wisdom of the just. And it is an inquiry entitled to the most careful and attentive examination,—

What were those qualities, and what those maxims and principles of action on which he founded his conduct, and which, by the divine blessing, became productive of so much good, and the means of so extensively promoting the best interests of a fallen, erring, and suffering world? It is a question especially entitled to the consideration of those who have ventured to assume, or who have it in contemplation to engage in, the arduous and awfully responsible duties of the Christian ministry.

The most prominent characteristics of our deceased friend were—a mind deeply and powerfully impressed with the truth and importance of the religion he inculcated—a peculiar sweetness of natural temper, heightened and improved by the careful cultivation of the Christian graces—an uniform exercise of the most engaging courtesy and kindness—a steady, undeviating adherence in his public teaching, to the simple doctrines of the *gospel*, without any affectation of novelty, or attempt to fathom or explain its deeper mysteries—a style of address well calculated to make its way to the consciences of his hearers, and which, while chaste and free from every thing that could give just offence to the most fastidious ear, was equally adapted to the most ordinary capacity—an assiduous attention to the more private duties of catechizing youth, distributing Bibles and religious tracts, visiting the sick, relieving the distressed, coun-

selling, admonishing, exhorting, as opportunities offered, and circumstances dictated—in a word, an unwearied perseverance in well-doing, under whatever discouragements or difficulties.

On the subject of his personal piety, little need be added to what has already come under review. It unequivocally evinced itself in the whole of his deportment, both in public and in private, abroad and at home, in his general intercourse with society, as well as in his domestic habits. He was not one of those who could inculcate the meekness and gentleness of Christ from the pulpit, while acting the part of the tyrant in his family. He “behaved himself wisely in a perfect way—he walked within his house with a perfect heart.” He loved his wife as Christ loved the church, who gave himself for it, nourishing and cherishing it. He brought up his children in the nurture and admonition of the Lord. He gave to his servants that which was right and equal. If he erred—and to err is human—it was on the side of over-indulgence. He was, perhaps, in some instances too lenient, but he was never unkind; nor did he ever appear to lose sight of the best interests, either of his congregation or of his own household. Whatever might be his errors, his intentions were always upright. So far he was “an Israelite indeed, in whom was no guile.”

His personal piety was strongly recommended by

the peculiar amiableness of his temper, heightened and improved, as it was, by the cultivation of all the Christian graces. In this respect he would, no doubt, have been endearingly amiable had he been wholly destitute of religion; as was the case with his poor unhappy son when under the influence of the most dangerous delusions. But the temper of the parent, naturally engaging, was sweetened and irradiated by that love of God, shed abroad in the heart, which breathes nothing but the purest good-will toward man. There was, with him, nothing repulsive, no sternness, no distance, no assumed air of conscious superiority, nothing to render access difficult. He was alike kind and condescending to all.<sup>1</sup>

Natural dispositions may vary; but the cultivation of the Christian temper is of great importance in any one who would obtain credit for the sincerity of his religious professions, or who would effectually recommend the religion he inculcates. It was by this sweetness of natural temper, and the cultivation of the Christian graces of meekness and condescension, courtesy and kindness, that our deceased friend attracted so much attention, and conciliated

<sup>1</sup> Qualities, these, which it is painful to observe, have not always been found to attach to professed ministers of the same gospel; and the absence of which has not rarely operated to the discouragement of modest and diffident young men, who have felt the need of some one to take them by the hand, and afford them the benefit of his more extended experience. To which might likewise be added—that the want of those qualities has been not a little calculated to excite the disgust of persons not already prepossessed in favour of what is commonly termed evangelical religion.



so much good-will. It was this which so favourably impressed the minds of the young of his flock, and made them in love with religion almost before they understood what it was. It appeared so lovely in him, that they felt persuaded it could not be otherwise than lovely in itself, and as such, entitled to their attention and pursuit. He also hereby acquired much influence in his general intercourse with society. He sustained, in a very eminent degree, the character of a *peace-maker*. He formed a sort of bond of union in the midst of a large family connexion, and was the means of preserving or restoring harmony and love in many other instances, where, without the intervention of his kind offices, they would have been completely banished or destroyed. He was peculiarly successful in softening down prejudices, removing misunderstandings, reconciling apparent discrepancies, and conciliating the minds of men to doctrines and duties which they were naturally disposed to regard with aversion. He had in a very eminent degree the happy art of disarming opposition. His engaging deportment gave him influence in societies and committees, where many of his brethren scarcely dared to shew themselves. It was the same where any plan of benevolence, or the relief of any urgent case of distress was concerned. His appeals in the cause of charity were almost irresistible: it appeared as though he had only to *ask and have*. It was

wonderful with what success he once undertook to extricate from its embarrassments a society,<sup>1</sup> which, by the imprudence of its founder and chief manager, had become involved in debts to the amount of £1500. In a very short time, and principally through his means, the whole debt was discharged, and the society placed on a basis of permanent and extensive usefulness.

But these are matters of minor importance. Allusion has been made to his vast success in winning souls to Christ. No minister has the means of ascertaining the precise amount of his own success; but to a friend, from whom many of the foregoing particulars have been received, he stated, as early as the year 1798, that for a considerable time subsequent to his first entrance on the sacred office of the ministry, he had kept a regular account of the instances in which he had reason to believe he had been made essentially useful; but that, after they had amounted to about three hundred, he had ceased thus minutely to record or charge his memory with further cases. Yet it has been intimated, that his labours were then only beginning to take the wide range which they afterwards assumed: and, though no minute registry was then attempted, the fruits of his ministry are known to have been unusually abundant. Instances, indeed, to a considerable amount have been found

<sup>1</sup> The Philological Society.

recorded in various parts of his journal, the catalogue of which, no doubt, will be found greatly enlarged in that day when every man's work will be made manifest, and when "they that be wise shall shine as the brightness of the firmament, and they who have turned many to righteousness as the stars for ever and ever."

In the mean while, it becomes a deeply interesting inquiry, 'What was the character of that ministry which was thus eminently and extensively blessed?' To which it may be replied, It consisted not in the splendour of pulpit eloquence, in the display of extraordinary natural talent, or in any studied art of persuasion. He could be eloquent; but his eloquence was that of simple truth, flowing from a heart which glowed with love, and evincing a deep and tender concern for the salvation of souls. There was with him no affectation of novelty—no attempt to dazzle or surprise by extraordinary statement—no disposition to go beyond his depth—no pretension to more than ordinary discovery—no over-great anxiety to unfold the mysteries of unfulfilled prophecy, or of the divine decrees. His public discourses were almost exclusively elementary,<sup>1</sup> experimental, and practical. The fallen

<sup>1</sup> He might, perhaps, with peculiar propriety be termed the minister of the young—the young in knowledge and experience, as well as in years. Hence, probably, the disposition evinced by so many of his converts, after becoming impressed with the importance of religion, to desert his ministry in favour of some other which appeared more calculated to build them up in the faith. It was a sort of maxim with him always to ascend the pulpit under the impres-

depraved state of man, devoid of every thing spiritually good; the redemption which is in Christ Jesus; justification by faith alone; regeneration, conversion, and sanctification by the Holy Ghost; communion with God; love to Christ; a watchful, humble conversation; obedience to the moral law, as the effect of faith; the ascription of salvation from first to last to the grace of God—these were his usual topics. On debateable matters he was very sparing. It may aid the present inquiry to state what were his sentiments on these subjects, when his judgment might be considered as more matured. In a conversation which took place in the year 1812, he expressed himself to the following effect.

sion that there might be in the auditory he was going to address, some one or more who might have come disposed for the first time to urge the all-important question, "What shall I do to be saved?" and, aware of the uncertainty of human life, and of the possibility that it might be the last opportunity that would be afforded to such an inquirer, he felt anxious that the question should receive an immediate and distinct answer in every sermon which he preached. Thus, while many of his brethren were almost exclusively occupied in endeavours to edify the church, rarely addressing their discourses to any but professed believers, he was almost as exclusively employed in collecting and preparing materials for the sacred edifice. On occasion of mention being made of the growing numbers of the members of any Dissenting congregation in his neighbourhood, he would sometimes reply, 'Well, many of them were rocked in my cradle.' To administer to every one his appropriate portion of spiritual food in due season should, and will be the aim of every wise and faithful steward of the mysteries of Christ. The command is, "Go, preach the gospel to every creature,"—not to believers only, but, assuredly in the first place to *unbelievers*—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But who is sufficient for these things? All, more or less, fall in one respect or other. If he failed on the one hand, perhaps many of his brethren are equally failing on the other. It is consoling to reflect, that the great Head of the church can carry on his purposes of mercy by every variety of means, however feeble or defective in themselves.

‘The doctrine of election is supported by such facts as these—the different effects of the gospel on different persons in the same congregation, and with the same external advantages—the triumph of grace, at times, in the worst subjects, and most unlikely persons. The subjects of divine grace sometimes display the most ungracious dispositions, and even fall into the most awful sins, as Jonah and David. Men are sometimes recovered to God and holiness, who seem to have been apostates, whilst many virtuous and moral characters go on in prejudice, and without improvement.

‘The difficulties of the doctrine are such as these : The whole tenour of Scripture proceeds on a system of remuneration. The new covenant is described as regarding the whole human race. The gospel is a conditional grant of mercy to all mankind. Redemption is universal, as Calvin, Latimer, Archbishop Usher, and the strongest old Calvinists allowed. God declares his desire that all should be saved ; that he is not willing that any should perish, &c. God hath moreover commanded all men every where to repent. The final judgment will proceed on the principles of moral agency and responsibility.

‘The difficulties of the Arminian scheme, which make election conditional, and the result of foreseen obedience, are, that it seems to deify the human will, and make it the arbiter of events. It renders the redemption of Christ uncertain as to the event ;

for it might turn out wholly fruitless. It detracts from the glory of divine grace, and gives man whereof to glory in himself, at least tacitly. It makes God derive his motives from his creatures. It is confuted by continual matter of fact, and the instances of conversion which occur. Matter of fact pleads loudly in favour of Calvinism.

‘Both systems are true in part, both infer too much if pushed to their consequences. Arminianism exalts free-will almost above God; Calvinism approaches to fatalism and necessitarianism. Predestination is Calvin’s strong-hold—prescience Arminius.’ These seem incompatible, and yet involve each other; for prescience, in an infinite being, amounts to predestination.

‘It is acknowledged on both sides by spiritual and pious divines, that man is a moral agent, accountable and rewardable; that the redemption of Christ is sufficient for the sins of the whole world; that mercy is universally offered; that the rejection of mercy is wholly to be attributed to man’s sin, and wilfulness, and obstinacy; and that the acceptance of mercy is wholly to be attributed to the grace of God.

‘For myself, this is my creed; I believe in the election of grace; that redemption and the offers of mercy are universal; that there is no absolute impediment to any sinner’s salvation, that every man has the power to use the means of grace,

which, if used, bring down the divine blessing, that some are converted in an irresistible manner ; but that sufficient grace is given to others, which is effectual to the salvation of many, but is rejected by vast numbers.

‘ Finally, I believe that it is impossible to make all these points coalesce in this world ; that we must wait for further light in another state ; that the real difficulty of the entrance of moral evil still remains unremoved ; that there seems as little inclination in man to use the means, as there is to repent. Therefore I am compelled to acknowledge my own inconsistency and ignorance ; that I am a fool ; and I follow every part of Scripture, as it comes before me. I allow the seventeenth article, but I would rather it had not been inserted ; it is a little too strongly expressed for me, though the concluding paragraph enables me to assent to it.’

On another occasion he observed, ‘ Some of my friends have sometimes accused me of being a Baxterian. I do not go quite so far as Baxter upon some points, but my sentiments correspond with his more nearly than with those of almost any other divine. I have been found fault with, too, for being too much of a Calvinist. On most points, I think, I agree with Calvin, but I cannot think with him on the doctrine of reprobation. I cannot, from what I have been enabled to learn in my study of the Scriptures, resolve it as he does, into the

absolute sovereignty of God. I cannot reconcile that view of it, with His not willing the death of a sinner. But it is astonishing how much more moderate men become upon these points as they grow older. Calvin himself was much more moderate in the latter part of his life. His commentary was written after his Institutes, and it is surprising how much more moderate it is, though he died at the age of fifty-four or fifty-five.

‘I know the price,’ observed he on another occasion, ‘at which I recommend moderation, but I am willing to pay it. I would earnestly entreat those of my brethren, who will suffer a word of caution, to consider the immense importance, in the present day, of not committing themselves upon difficult and doubtful questions, and of not overstating those that may be true. The moderation apparent in all parts of the New Testament, is as much a branch of inspired truth, as the doctrines themselves. With regard to predestination and election, let only the scriptural order, the proportion, the spirit, the persons addressed, the end in view, be attended to, and the tendency of them will be sound and holy. Moderation, wisdom, christian discretion, have here their place; and so with regard to assurance, and the perseverance of the saints. Consider only the manner in which these matters lie in the Scriptures, and let them appear in the same form in our discourses, and all will be well. But if these topics



be crudely treated, and perpetually insisted on, I can conceive of few things more dangerous. In this view I must protest against the assertions in Mr. Bulteel's sermon, that God beholds no sin in believers; and that to suppose that he takes notice, and is angry with us on account of sin, is a temptation of the devil. I must say, I quite agree here with Dr. Burton, that the reader of the gospel may well shudder at such declarations. The insinuations also, and more than insinuations against the necessity of our attending to the evidences of our faith, are most unguarded and dangerous. All sound christianity is lost sight of, when the grace and mercy of God in his covenant are thus stated. The very essence of Antinomianism lies concealed in such assertions, however little it is meant, and I am sure it was not so meant in the present instance.'

On the subject of assurance, in his remarks on a recent publication of Dr. Malan, contained in the *Christian Observer*, vol. xxviii. page 556—559, he says, 'My persuasion is, that all true believers shall eventually be saved, and all who are not believers shall finally perish; and that the catholic church is an invisible one, and that "the Lord knoweth them that are his." Many who "for a time believe," become apostates; while many who are backsliders, and apparently apostates, repent and believe. Though God is a sovereign in his grace, and the three thousand souls who were converted on

the Day of Pentecost, might on their conversion enjoy an immediate assurance of his eternal favour, yet the regeneration of others, and especially of those who have been admitted into Christ's church from their earliest infancy by baptism, may be more or less gradual. Of some St. Paul "stood in doubt;" and though he presses assurance as attainable by all, "exhorting every one of them to show the same diligence unto full assurance of hope," yet I do not suppose it to be the test of true faith; and for this reason, among others, that the apostle in this passage seems to couple it with diligence. Faith cannot be too much insisted on, for it is in vain to enforce the precepts of the law, except upon the motives and principles of the gospel, and assurance grows out of faith; but I must object to a crude and contracted mode of preaching the gospel, as if redemption were wrought out for a definite number of individuals, who are all to be suddenly selected and converted, and thereupon instantaneously made certain, that they are those fore-ordained, sealed, and elect, for whom the sacrifice of Christ was exclusively offered. I object, also, to the want of direct practical injunctions, none of which appear through the whole of the publication to which I have alluded: nor do I observe that there is any reference made in it to the duty of prayer. I would indeed hope, from the many excellent passages in it, that it may still be

blessed to the consolation and the simplification of the faith of some, but I fear that it may lead many others to speculative perplexity and error.

His dying testimony on this latter point was—  
'I have not those elevated joys which some have; I doubt whether those joys are always solid. Mr. M——'s views will not do to die by. Assurance without evidence is not the kind of comfort which will stand in the hours of bodily weakness and spiritual temptation. It is a comfort to me to think that I have walked with God. I wish to take the middle course between presumption and undue self-dependence.'

These quotations are not introduced for the purpose of obtruding the views of our deceased friend, on these or any other topics, as a standard for universal adoption, or of urging them in favour, or to the prejudice, of any particular theory of religious doctrine; but merely for the purpose of shewing what was the system which he felt it his duty to adopt and enforce as the result of his own most mature consideration, and what were those sentiments which, in his case, obtained in a very eminent degree, the sanction of the divine blessing. Mr. W. had his peculiar views; and he had in some instances his peculiar mode of stating those views—a peculiarity which occasionally exposed him to hard thoughts, and no little severity of remark. The writer of these lines well recollects his once stating

to him that a pious aged and venerable clergyman, who stood deservedly high in the estimation of every good man that knew him, and for whom he himself personally entertained the most unfeigned respect, actually *wept* over him, in the presence of a number of his clerical friends whom he was in the habit of meeting for the discussion of religious subjects, in consequence of some sentiment to which he had given utterance on the doctrine of imputed righteousness. By others he has heard him represented as being 'be-Woodded,' or as 'being in a wood,'<sup>1</sup> because he did not happen fully to acquiesce in some sentiments and phrases which were current amongst his brethren. He did not, for instance quite approve of the term *imputed righteousness*; he preferred that of imputed *merit*, as less liable to abuse. The sentiment intended to be conveyed by both expressions was virtually the same, viz. that 'we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and

<sup>1</sup> Such were the expressions used, playing on his name. Perhaps it would have been well for some of these punsters, had they themselves been a little more 'be-Woodded' in many respects, i. e. had they possessed a little more of his christian spirit and temper. What are termed 'clear views' are doubtless valuable and desirable in their place; and possibly Mr. W. deemed his own views quite as clear as those to which they stood opposed; and, regarded in their practical operation on his own mind and character, and in connexion with that simple and unaffected piety by which he stood so eminently distinguished, they perhaps proved at least equally valuable. A small share of the one is more than equivalent to a large portion of the other; and the recent extravagances of many who have given themselves credit for clearer views than their brethren, ought to place the friends of practical godliness on their guard, against laying too much stress on mere doctrinal views, however clear in the estimation of their advocates.

not for our own works or deservings.' [XIth Article.] There is danger of confusion, and sometimes of serious mischief, in insisting too strenuously on little niceties of expression, which often amount to little more than distinctions without a difference. This, however, was not a danger from which much was to be apprehended, so far as *he* was concerned: for whatever peculiarities or niceties of distinction were entertained by himself, no one ever evinced more readiness to allow others the liberty of entertaining their own private views, or of expressing their sentiments in their own way, provided the doctrine inculcated was according to godliness, and not grossly at variance with inspired truth. Indeed if he erred at all on this score, it was on the side of an excessive liberality—giving men credit for purity of intention, and even for orthodoxy of opinion, however widely they might have erred in their mode of conveying their meaning. Hence what the Rev. D. Wilson (now the Bishop of Calcutta) has in his funeral sermon termed his 'excess of candour in judging others;' and 'his ingenuity in finding out reasons for thinking well of all about him, often even of those who differed widely from him in sentiment on fundamental points.' To this source also may be traced his frequent recommendation and distribution of books which were far from being strictly evangelical, merely because they contained some valuable truths. Had this disposition—how-

ever excessive in him—been a little more prevalent than it has been, perhaps there would have been much less of that shyness and distance among professed ministers of the same religion, on account of trivial differences on points of minor consideration, than has unhappily existed; and pulpit discourses would have worn much less of that pugilistic aspect which they have been so apt to assume. More prominence would have been given to, and more ardent and steady zeal evinced on those grand and vital truths which, after all, have alone ever been found effectually to impress the human mind. It was in confining himself almost exclusively to these grand, incontrovertible, and uncontested truths that our excellent friend so eminently shone. He spoke directly to the common sense and the consciences of those who heard him, regardless of the subtilities of captious disputation; and enforced, as they were in his case, by the eloquence of Christian sympathy and Christian love, “his words were with power:” they touched the heart, awakened correspondent interest, and operated savingly on a large portion of his numerous auditories.

On his attention to the private duties of his profession, such as those of catechizing youth, distributing bibles and tracts, visiting and relieving the sick and distressed, &c. scarcely too much can be said. Though, as the minister of a proprietary chapel there were no duties of a strictly parochial nature

to which he was necessarily bound to attend, yet to a certain extent, and that not a very limited one, he took his full share of this species of ministerial duty—holding himself in readiness to meet every reasonable application that was made to him. His attention to the first-named duty—that of catechizing and instructing youth, was almost without a parallel. If called to attend the committee of a charity school, which was the case with respect to all the Institutions of this kind in his neighbourhood, he was almost sure to be observed stealing out of the Committee-room, when the mere secular business of the society was under consideration, into the school-room, for the purpose of examining into the progress of the children, hearing some class read, or communicating religious instruction in one shape or other. His pockets were generally filled with tracts for incidental distribution; and he always carried about with him a list of sick persons, rarely consisting of less than from ten to twenty cases, each of which he made a point of visiting, personally or through the medium of his clerical assistant, to the amount of once or twice a week, as the urgency of the respective cases might appear to require. Rarely less than two hours in the course of the day, were spent by him in these domiciliary visits.<sup>1</sup> This, with his other numerous

<sup>1</sup> In addition to which he had, as has already been observed, (Mrs. Woodd's Memoir) what he termed his 'Fund of charity,' and its Committee

engagements, might in some measure infringe on the time desirable for pulpit preparation, and render his public discourses less laboured, and less calculated to gratify the taste of a fastidious auditory; but it rendered his ministry, on the whole, much more effective than it could possibly have been as a mere pulpit ministration, however charming to the ear or captivating to the sense.

As to his charities, so far and so long as the means remained at his command, he appeared scarcely able to prescribe to himself any reasonable bounds; and he did in fact much overstep those limits which were necessary to preserve him from occasional embarrassments, and which a proper regard to the future welfare of a numerous offspring, almost wholly dependant upon him, and accustomed to every earthly comfort, would have warranted as no more than the dictate of common prudence. But prudence, in the common acceptation of the term, did not enter much into the construction of his mind. His wisdom was not the wisdom of this world, but that which is from above, and "which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." He yielded to the dictates of a kind and sympathizing heart, which

of Visitors for the purpose of administering private relief, who met at his house once per month, for the purpose of stating the nature of the various cases that had been visited.



could not witness distress without some effort to relieve it; and he ventured to rely on the inspired assurance that "he who giveth unto the poor lendeth unto the Lord," and that "what he" thus "layeth out shall be repaid him," if not in temporal advantages, in—what he deemed of infinitely greater importance—spiritual and immortal blessings. In many instances his kindness exposed him to grievous imposition, and extorted from him sacrifices of property, such as greatly diminished his means of indulging in that more substantial and really beneficial exercise of charity to which he had been accustomed, and in which he would gladly have persevered to the end of his life. But whatever he suffered from this source, he consoled himself with the reflection that his intentions had been upright, and a hope that every thing would, in one way or other, be overruled for good.

This confidence in the wisdom and goodness of a gracious and unerring providence was associated in his mind with another remarkable quality—the habit of discovering and dwelling on the bright side of every question, and of tracing out ultimate good as the probable result even of the most afflicting dispensations. Hence his calm submission under the most painful visitations. Few had more heavy trials to encounter than he had, particularly during the latter part of his life: yet in the midst of all, his mind appeared to retain its wonted serenity, his

countenance wore its accustomed smile; if he sorrowed, it was not as one without hope, but as one who was persuaded that all things were working together for good to them who love God. This enabled him to resume and prosecute his labours, with very short intervals of suspension, even under the most overwhelming bereavements. His practical language was, "It is the Lord, let him do what seemeth him good;" or, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Counting all things but loss for the excellency of the knowledge of Christ, he continued "steadfast, immoveable, always abounding in the work of the Lord, knowing that his labour would not be in vain in the Lord."

It would be easy to point out, and pleasing to dwell upon, many other amiable features of his character—such as his deep humility, his patience of contradiction, his openness to conviction, his readiness to confess an error whenever overpowered in argument—features which will be found well described in the Bishop of Calcutta's sermon. But admiration must have its bounds. "By the grace of God he was what he was;" and the design of these observations has been, not to eulogize, but merely to show what is the nature and operation of true religion, wherever cultivated, as in the case of the deceased, in simplicity and godly sincerity; and more especially what are those principles on which

a minister of religion may venture to found hope of success in his professional labours—not on mere doctrine, however correctly exhibited or ably defended ; much less on an arrogant and self-conceited dogmatism—but on a simple, unaffected statement of those vital truths on which good men have ever agreed, enforced in the spirit of that charity which constitutes the soul of every virtue, and the bond of all perfectness ; “ which ”—and the description has rarely been more strikingly exemplified than in the character which has come under our review—“ suffereth long, and is kind ; envieth not ; vaunteth not itself ; is not puffed up ; doth not behave itself unseemly ; seeketh not her own ; is not easily provoked ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.” This “ charity never faileth ; but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part ” only, “ and we prophecy only in part. When that which is perfect is come, then that which is in part ” only “ shall be done away. Now we see as through a glass darkly ; then ”—not before, we shall see—“ face to face. Now we know in part ; then shall we know even as we are known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.”

On a monument in Paddington Church Yard, erected at the expence of a warmly-attached congregation, as a token of the high respect entertained for his memory, is the following inscription.

**SOUTH SIDE OF MONUMENT.**

**IN MEMORY**

**OF THE PASTORAL LABOURS,  
THE UNWEARIED CHARITIES,  
THE MEEK AND LOWLY SPIRIT,  
THE HOLY LIFE AND THE TRIUMPHANT DEATH,  
OF THAT FAITHFUL MINISTER OF CHRIST,**

**THE REV. BASIL WOODD, M. A.**

**RECTOR OF DRAYTON BEAUCHAMP, BUCKS,  
AND FORTY-SIX YEARS MINISTER OF BENTINCK CHAPEL,  
MARY-LE-BONE.**

**WHO ENTERED HIS HEAVENLY REST, APRIL 12, 1831,**

**AGED 71 YEARS,**

**HIS BEREAVED FRIENDS AND FLOCK, SORROWFUL, YET  
REJOICING,  
HAVE RAISED THIS RECORD OF THEIR AFFECTION.**

---

**NORTH SIDE OF MONUMENT.**

**YET AMIDST SO MUCH THAT WAS LOVELY AND OF  
GOOD REPORT,  
HE TRUSTED ONLY TO DIVINE GRACE, AND HIS SAVIOUR'S  
ATONING SACRIFICE, FOR PARDON AND  
ACCEPTANCE WITH GOD.**

**CHARACTERISTIC OF HIS WHOLE LIFE AND SENTIMENTS ;  
HIS LAST SERMON CLOSED WITH  
' FAITH SHALL BE LOST IN SIGHT, AND HOPE IN ENJOYMENT ;'**

**HIS LAST TEXT WAS,  
" CHRIST IN YOU THE HOPE OF GLORY ,"**

**THE LAST ENTRY IN HIS DIARY,  
' I COME TO MY GOD ASKING FOR NO REWARD,  
I LOOK ONLY FOR MERCY ;'**

**HIS DYING PRAYER,  
' LORD, NOW LETTEST NOW THY SERVANT DEPART IN PEACE ;'**

**AND HIS DYING ASSURANCE,  
' THE LORD IS LETTING HIS SERVANT DEPART IN PEACE,  
I SHALL SOON SEE THY SALVATION.'**

**PUBLICATIONS OF THE REV. B. WOODE.**

**THE DAY OF ADVERSITY:**—Reflections suited to the Hour of Sorrow, the Bed of Sickness, and the Loss of beloved Relatives. Price 6d. 41st Edition.

**THE DUTIES OF THE MARRIAGE STATE:**—A Pastoral Address. Price 1s. 1st Edition.

**ELEMENTARY QUESTIONS:**—Designed as an Introduction to the Church Catechism. Price 1d. 2nd Edition.

**THE FAITH AND DUTY OF A CHRISTIAN:**—In the Words of Scripture: extracted from Bishop Gastrell's Christian Institutes. Designed for the Use of Children. Price 4d. 19th Edition.

**THE CHURCH CATECHISM:**—With short Questions and Scripture Proofs. Designed for the Use of Sunday Schools. To which are added, Morning and Evening Prayers from the Liturgy; Duties of Children to Parents; and Duties of Servants. Price 4d. 30th Edition.

**A BRIEF EXPLANATION OF THE CHURCH CATECHISM:**—With an Appendix on Infant Baptism, Confirmation, Church Government, &c. Price 8d. 51st Edition.

**THE PLAN OF SALVATION.** Price 4d. 10th Edition.

**AN ADDRESS TO YOUNG PERSONS ON CONFIRMATION:**—Showing the Antiquity of the Rite, the serious Preparation requisite, and the Benefits resulting from so solemn an Act of Dedication to God. Price 6d. 35th Edition.

**ADVICE TO YOUTH:** On the Duty and Benefit of an early Dedication to the Service of God, as it respects Time and Eternity. Price 6d. 8th Edition.

**A SHORT INTRODUCTION TO THE CHURCH CATECHISM.** 27th Edition.

**A SELECTION** of Psalms and Hymns, for Public Worship, (of which 10,000 copies have been published.)

**A FUNERAL SERMON** on the Death of Mr. I. I. shewing his early Piety, Departure from God, and Recovery to Repentance in his dying hours. Price 6d.

**MEMOIR OF BOWYER SMITH**, a pious Child, who died January 30, 1811, aged seven years and two months. Price 6d.

**THE EXCELLENCE OF THE LITURGY**, considered as a Summary of our most holy Religion; a course of Scriptural Instruction; and an Exercise of Rational, Pure, Exalted Devotion; a Sermon preached at the Visitation held at St. Mary's, Aylesbury, July 27, 1810. Price 1s. 6d.

J. C. Bridgewater, 31 Southmolton Street, and  
L. B. Seeley and Sons, 169 Fleet Street.





